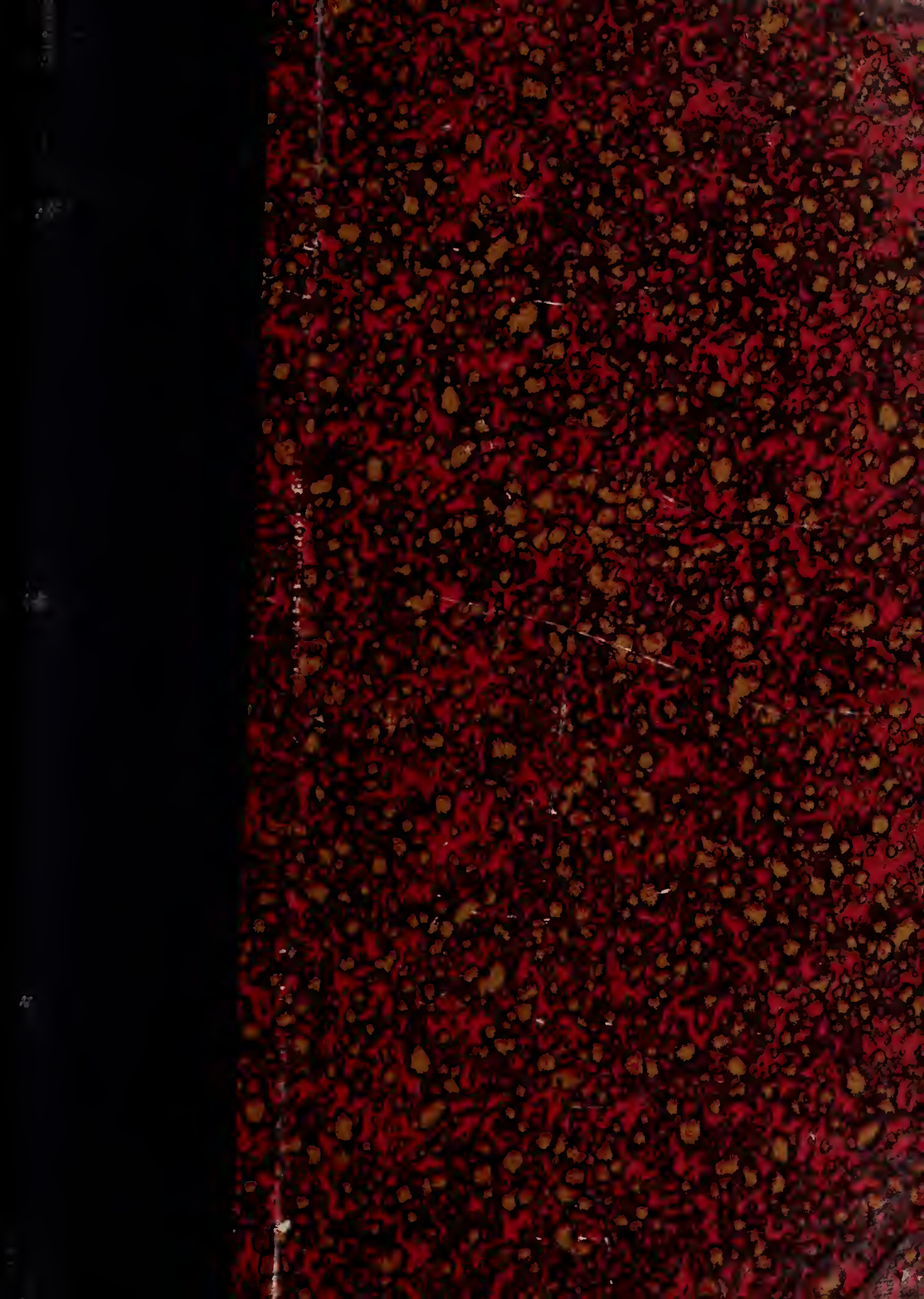

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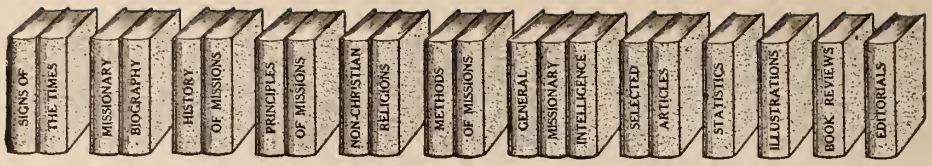

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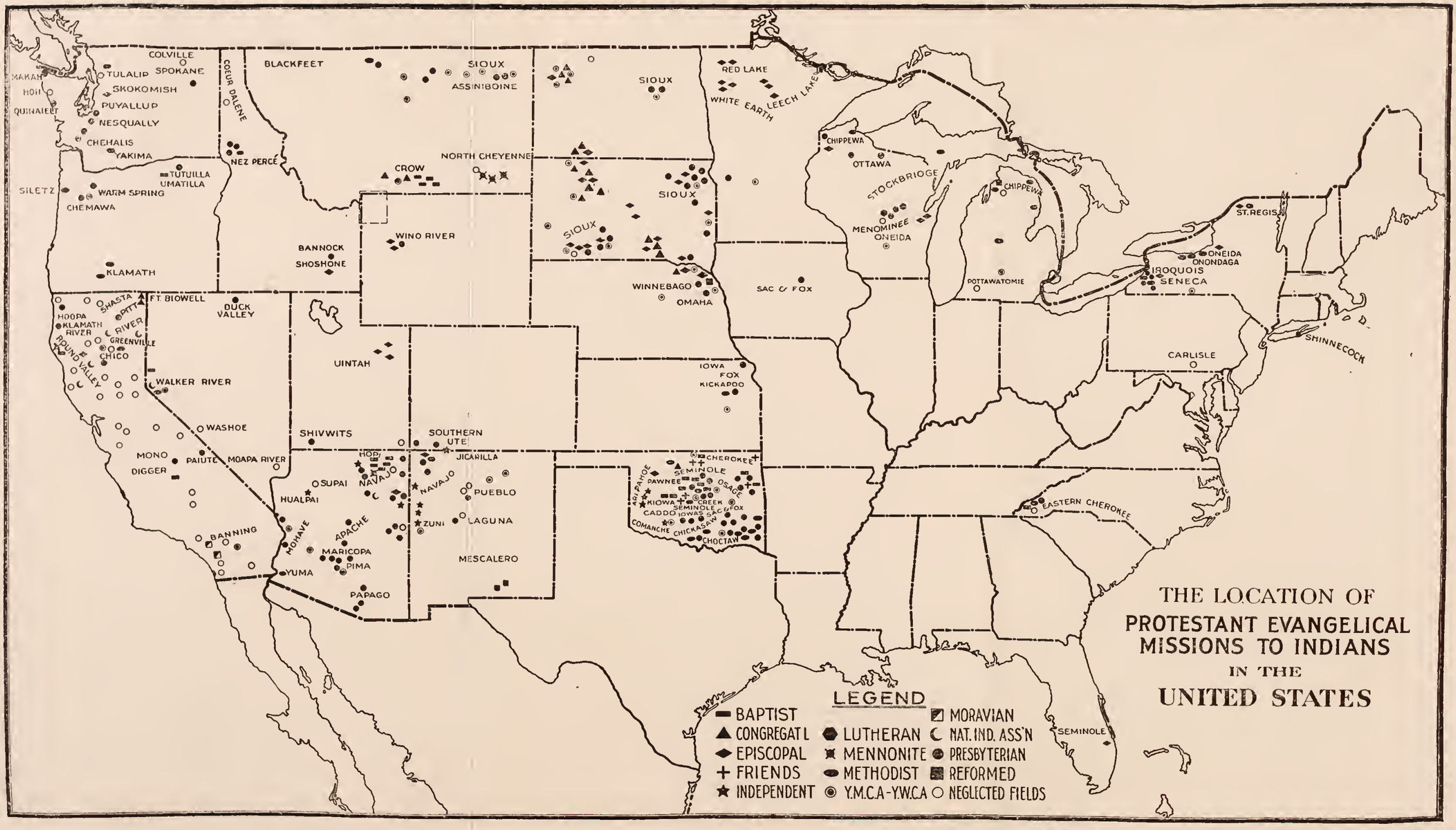

This map is prepared by Dr. T. C. Moffett to show the distribution of Protestant Missionary agencies among the American Indians. It is necessarily incomplete. In states like South Dakota and Oklahoma, only principal mission centers are designated. Some neglected fields are not shown, nor are the locations of all the Indians, some of whom are to be found mingled with the white population in every state. (See page 858.)

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THE CHURCH AND INDUSTRIAL PROBLEMS

A NATIONAL Conference was called by the Interchurch World Movement to meet in New York October 2nd and 3rd, to discuss the relation of the Church to the labor problem. The request for the calling of this conference came from Secretary of Labor Wilson, and Senator Kenyon, chairman of the Senate Committee on Education and Labor; and from officials of the American Federation of Labor. Dr. Fred B. Fisher, chairman of the Industrial Relations department of the Interchurch World Movement, presided and announced the following policies as the basis of the discussion:

"The principles taught and lived by Jesus Christ and entrusted to His followers, as the dominating force in the adjustment of industrial relations—

"(a) They condemn all conditions repressive of human liberty and social advance.

"(b) They equally condemn desertion of duty to public safety by the sworn servants of the law.

"(c) They work for mutual understanding and cooperation by the irresistible force of love and justice."

The Interchurch Movement proposes to prepare speakers to help improve industrial relations; to cooperate with the churches and other religious agencies in providing places for free discussion of any and all affairs; to render service to industries in considering the relationships which should exist between concerns and employees and in setting up the organization for the promotion of such relationships; to promote responsibility among employees for production both in quality and quantity; to aid in the establishment and ownership of American homes, such as suburban development and colonization for the relief of congested districts; to study the immigrant, his motives in coming here, and to improve conditions surrounding him after his arrival; to render service in the solu-

tion of the problems of readjustment to the new environment and in training for loyal citizenship.

The Conference decided to investigate the causes of the steel strike and adopted a program of policy concerning industrial and social problems. This program recognizes the right of labor to share in profits of industry, the equality of women in labor, the benefit of cooperation between labor and capital and condemns the exploitation of any class for private gain. At the same time the Conference warned the churches against tying up to any industrial system or party.

While the Church as an institution, and Christians as individuals, are naturally interested in whatever affects human welfare, there is great danger lest Christian organizations be sidetracked from their main objective. The Church stands for the principles of Jesus Christ and is opposed to all oppression or unrighteousness but the greatest service of the Church is to proclaim the principles of righteousness and brotherly love, and not to usurp the office of the government in settling political and industrial disputes. The solution of these evils will be found in proportion as men accept Jesus Christ as their Saviour and Lord and practice His teachings in every department of life.

Men may find fault because the Church does not side with one or the other party in a dispute, but the real fault lies with the party that does not side with Christ. Evil must be denounced and combated wherever and in whatever form it appears, but the remedy for evil from the standpoint of the Christian Church is in the living Power that comes from Jesus Christ.

FACING THE NEGRO PROBLEM

RACE riots in Washington, Chicago and elsewhere are merely outcropping symptoms of the disorder that has been developing in sections of America where large numbers of Negroes have been growing restive under the restrictions, or worse, that have been imposed by their white neighbors. Some grievances have been long standing. It is undeniable that in many sections—especially of the southern states—there has been a disposition to treat the Negro chiefly as a burden bearer and menial worker. Proper educational facilities have been denied, housing conditions have been very poor, industrial and social improvements have been neglected and justice to accused Negroes has too often been difficult or impossible to secure. It is reported that last year many Negroes were put to death without trial. While Negroes are often objectionable neighbors and are too often guilty of heinous crimes, the same may be said of white people of the same degree of low moral and intellectual development. Thousands of Negroes have achieved positions of moral and financial leadership that would be a credit to

any race—nearly 300,000 were called into military service and fought well; hundreds of thousands worked in munition factories and earned good pay.

Since the cessation of hostilities and the demobilization the crisis has become acute. This seems to be due to two main reasons: (1) to the migration of some five hundred thousand Negroes from the South into Northern industrial centers in which they have not become assimilated socially and (2) to the spirit of independence and increased self-esteem developed in the Negroes because of their recognized sacrificial service for the cause of liberty in the recent World War.

At the invitation of the Home Missions Council a conference of representatives of various agencies interested in the welfare of the Negro was held September 4, 1919, at which about seventy-five leading men of both races were present. Bishop W. P. Thirkield, of New Orleans, was Chairman and Dr. Alfred Wms. Anthony of the Home Missions Council, Secretary. After prolonged and illuminating discussion of the present crisis and the outlook, the conference voted to request the Federal Council of Churches to issue a public pronouncement upon the present situation. It also requested both the Federal Council and the Home Missions Council to help adjust inter-racial relations by setting up joint committees of the two races in northern industrial centers where Negroes are in considerable numbers.

The pronouncement of the conference will contain utterances on (1) the protection of life and property; (2) economic justice to the Negro, with equal opportunity to work on the same terms as other men; (3) the sanctity of home and womanhood; (4) the establishment of adequate recreational centers for Negroes; (5) equal traveling accommodations for Negroes with equal charges; (6) adequate educational facilities for Negro children and youth; and (7) qualifications for franchise irrespective of race, creed or color.

It is significant that at this conference men of both races, and from all parts of the country, both North and South, were in agreement respecting the national responsibility, broader than that of any section, for the proper solution of the Negro problem, and the opportunity and responsibility of the Church to make her influence and leadership felt in this task of racial reconstruction in America.

There should be a general recognition of the Negro's value to the nation. The University Commission for the study of race problems has appealed to Southern college men to cultivate a more tolerant spirit and to emphasize the best rather than the worst features of inter-racial relations. It is only fair that the Negroes desiring to make progress should be given the opportunity to bring up their children in wholesome surroundings and with proper educational facilities.

HOPE FOR AMERICAN INDIANS

THE American Indian has been the "ward of the nation" for over a century and a quarter and yet there are 50,000 of the 350,000 Indians in the United States almost or wholly without Christian instruction or religious oversight. In addition to these are at least 100,000 Indians unclaimed as members or adherents of any branch of the Christian Church. The causes of this condition include the disagreement between Christian sects, the policy of government agents on Indian reservations, the desire of some people to keep the Indians in their aboriginal condition, the evil effects of Indian allowances and the lack of Indian Christian leaders.

Recently the evangelical missions have been coming together to develop plans for more effective cooperation and a more thorough occupation of the fields. From September 24th to 26th there was held in Wichita, Kansas, a significant conference of Christian workers among the Indians, under the auspices of the Joint Committee of Indian Missions of the Home Missions Council. It was attended by over one hundred Indian workers and officers of eleven denominations in addition to delegates from the Young Men's Christian Association, the Young Women's Christian Association, the Indian Rights Association, the Home Missions Council, and the Council of Women for Home Missions. Among the leaders who took part in the conference were Rev. A. W. Anthony, D. D., secretary of the Home Missions Council; Dr. T. C. Moffett of the Presbyterian Board of Home Missions; G. E. E. Lindquist, secretary for Indian Work of the Y. M. C. A.; Henry Roe Cloud, Principal of the Roe Indian Institute; and Bishop Hugh L. Burleson, of South Dakota.

The Conference emphasized the necessity of fuller cooperation and comity among missionary societies, the importance of beginning the training of native leaders in the lower grade schools, the need for maintaining Christian schools for many tribes, the need of legislation against the use of peyote, and the call for religious work directors in the larger Indian schools. The Conference also disapproved of the use of public funds in Indian education, asked for the immediate gift of citizenship to Indian soldiers and sailors, and the extension of citizenship to other Indians, under the safeguards already proposed in National legislation. It advised the termination of the tribal or communal holding of property; it recommended the transfer of the Indian medical service from the Bureau of Indian Affairs to the Department of Public Health, and of educational work for Indians to the Bureau of Education; it expressed its conviction that competent, restricted Indians should be permitted to contribute a reasonable amount of their property to religious and benevolent purposes for Indian welfare. A committee was also appointed to prepare courses of religious reading and study for Indian schools and homes.

The carrying out of these plans and purposes devolves upon the Joint Committee on Indian Missions and upon the executive staff of the Home Missions Council.

PRACTICAL COOPERATION IN MONTANA

ONE important step in the attempt to promote closer cooperation among evangelical forces in Home Mission fields is the united survey of the State of Montana, conducted last summer under the auspices of the Home Missions Council. On page 850 we publish a map of one small section of the State to show the character and results of the survey. It is worthy of study.

This map is a small section of the state as is indicated on the insert-map of the United States. It is a part of a large map showing the whole of Montana with churches of all Protestant denominations indicated. The seven lines, which look like the tail of a comet, in the upper righthand corner of the map indicate routes pursued by an Episcopal rector in visiting out-stations. In other places churches of different denominations touch elbows, as at Butte and Helena. Comity and cooperation are necessary in such a locality. Other places have but the partial ministrations of the Sunday school, without a regular organized church. Some areas have no churches, whatever, for large sections of Montana are uninhabited.

This map suggests what may be the result of surveys made by the Interchurch World Movement, when an inventory has been taken of the Christian forces and of the religious needs of every state.

Last July delegates from nine religious bodies met in Montana to study the religious condition and needs of the State. The denominations included Baptist, Congregational, Disciples, Evangelical Association, Lutheran, Methodist Episcopal (North and South), Presbyterian and Protestant Episcopal. There was an evident desire on the part of all to promote real unity of spirit and cooperation in work. At Miles City three teams were organized to travel over the State for ten days in order to study existing conditions. They then returned to report and formulate their findings.

Montana is a state comprising 146,000 square miles with a population of 750,000 people. The survey showed signs of material prosperity everywhere. The Church of Christ has in some form gone into almost every hamlet and city in the State; the buildings and equipment compare favorably with the homes of the people in the neighborhood; about two-thirds of the churches have resident pastors but most of these are unable to give all their attention to their churches. The fluctuating population and the general indifference toward the Church makes the work exceedingly difficult; most of the working people do not attend, yet the general feeling is that the Church is a good institution and should be supported. Among the business men there is evident an increasing demand for church

unity and in some places the community church has been successful. Many places have large foreign speaking populations—mostly from northern Europe.

Twelve principles of cooperation were adopted by the Conference to make the Spirit of Christ all controlling, to correct overlapping, to care for neglected areas, to promote joint enterprises where these are deemed desirable, to provide for rural populations and to make churches more useful as social and recreational centers where such are needed. One hundred and seven assignments of territorial responsibility were agreed to by different denominations and a Continuation Committee was formed under the name of "The Home Missions Council of Montana." The validity of individual convictions and differences was freely acknowledged but the spirit of unity and mutual confidence was promoted. Here is an example of field survey and cooperation that is worthy of imitation in other localities. (See map on page 850.)

CHRISTIAN UNION FOR ALASKA

DR. S. HALL YOUNG, a pioneer missionary to Alaska, proposes that this great territory be made an object lesson in Christian missions by organizing one "United Evangelical Church of Alaska" and by bringing all evangelical churches into cooperation in a union effort for the speedy evangelization of the people. The Home Missions Council has under consideration the proposition to form a United Board representing all the different denominations and supported by the combined budget of all the Boards now at work in the territory. Seattle, Washington, is suggested as headquarters for the Union Board which is to settle all matters pertaining to the readjustment and direction of the work.

This plan presents an ideal toward which the churches should move—the ideal of harmonious and concerted planning and activity in the evangelization of the world. It does not necessarily involve the giving up of personal convictions that now differentiate the denominations; nor does it mean uniformity in forms of worship and government. The essential feature of such plans is harmonious and active cooperation in giving the Gospel of Christ to non-Christians.

Alaska has now Presbyterians, Episcopalians, Congregationalists, Methodists, Moravians, Friends, Swedish Evangelicals and others conducting preaching and educational work among Indians, Eskimos and white settlers in Alaska. These missions have about 100 missionaries located in 72 stations. Thus far the evangelical missions have been trying in a desultory way to correct the evils of overlapping and lack of concerted action. A United Evangelical Church of Alaska would solve many problems and would give a new impulse to Christian work that can be secured in no other way.

RELIGIOUS STATISTICS FOR THE UNITED STATES

CENSUS reports of the United States Government show a total Protestant church membership of 26,300,000 people, and other Protestant adherents of 52,300,000, or a total of about 78,600,000 Protestants. The Roman Catholics, including adherents, number about 16,000,000. This leaves only 5,400,000. This is no doubt a fair statement as to the actual number of Protestants, Romanists and atheists. The activity of the Roman Catholic Church must therefore be very vigorous and well organized to enable that body to exert such a large influence in the political life of the nation. During the past ten years, the Protestant churches have increased over 21% in membership, while the Roman Catholics have increased less than 11%, including all members of Catholic families.

The number of religious denominations covered in the United States census (1916) are 201, and they report 227,487 church organizations, or an increase of twenty-three denominations and 17,000 organized churches in ten years. Of the large Protestant denominational families, the Baptists number the largest, reporting 7,263,000; the Methodists are next, with 7,165,000; the Lutherans third, with 2,463,000; and the Presbyterians fourth, with 2,257,000 members. Then follow the Disciples, with 1,231,000; the Episcopalians with 1,093,000 and the Congregationalists, with 790,000.

The total Sunday-school membership is reported as 20,600,000, and the value of church property as $1,676,600,000, an increase of $420,000,000 in ten years. In one year the church expenditures of all denominations were $328,810,000, of which $72,000,000 was by Roman Catholics. Last year, the churches of the United States made the smallest gain recorded in twenty years. The net increase was only 7%, or 284,540 members. Some large denominations show an actual decrease.

The active Christians of the United States cannot be estimated at over 40,000,000, if we include Roman Catholics who attended their church services. If we add 30,000,000 children of Protestant families, there are left at least 30,000,000 people in the United States who are not evangelized sufficiently to be listed as even nominal Christians. In addition to these there are 472,000 Greek Catholics, 357,000 Jewish families, 435,000 Mormons, 50,000 Spiritualists and a large number of Hindus, Buddhists and adherents of other religions. Can there be any question as to the large task before the Christian Church in America? Even from the standpoint of statistics, America cannot be said to be a Christian country, and if heart and life allegiance to Christ is meant, only God can number His disciples.

EDITORIAL COMMENT

THE IMPORTANCE OF HOME MISSIONS

AS a matter of convenience there is a general division of the fields of Christian activity into Home and Foreign. This does not mean that there should be any distinction in our obligation, or that one is more important than the other. The one is the Home Base which needs to be unified and strengthened, and the other is the "Over Seas" field of the "Expeditionary Forces" of the Christian Church. No one should neglect Home Missions because they are near at hand or surrounded with less romance and adventure than are distant fields; nor should any one disparage or overlook Foreign Missions because they are far away and among the alien races of strange faiths.

The size and importance of the Home Field and the need of millions of our fellow countrymen are enough to stir all branches of the Church to greater activity and more ceaseless prayer. There should not be a home in America where Christ is not known and revered, and not a corner of our land where the principles of Christ do not hold sway. If the foreigners who come to our shores could see Christianity fully exemplified they would return to their homes as missionaries. If the teachings of Jesus Christ were practiced in politics, there would be a new era in our legislative halls and executive offices; if His principles were adopted in business and industries there would be fewer strikes and no Bolshevism; if the Bible were the basis of all American education our youth would not grow up in infidelity, immorality and materialism. If Christians at home were spiritually awake the churches and Sunday-schools would not be diminishing, as is true in too many cases, but would be growing in size and influence.

WHAT DO HOME MISSIONS INCLUDE?

MANY have almost as narrow a view of Home Missions as they have of the duty of the Christian Church to the world as a whole. They think in terms of one class or locality and give their interest, their prayers, their support to the Indians, the Negroes or the Frontiersmen, but forget the millions of other non-Christians and unchurched multitudes in America. This number of the REVIEW shows American Christians the real magnitude of the task of "Making America Christian." This cannot be accomplished by spasmodic and scattered effort, but must be the result of careful study, of systematic planning, of friendly co-operation, of prayerful dependence on God, of sacrificial giving and undiscouraged effort.

Home Missions in the United States include evangelistic, educational and social uplift work for the following classes:

1. The Frontiersmen. Fifty years ago these were the pioneers in our Western States; the men, women and children who went beyond the Mississippi river and settled on the plains and in the mountains. Some were farmers or cowboys living in sod houses, others were miners in gold, silver and copper mines of the camps; still others were the first traders in furs and other merchandise. Today many of the frontier towns have become cities with thriving churches, but there are still some areas almost or wholly without Christian churches. There is need for mission work among miners and lumber jacks, farmers and ranchmen who become heathenized when deprived of Christian influences.

2. The Southern Mountaineers. These men and women of Scotch and Scotch-Irish ancestry present cases of arrested development. Many of them are in religious experience and civilization further back than they were one hundred years ago. They are without adequate church and school facilities, and without proper courts of law. They are of good stock and capable of reaching high standards. They need help to establish schools, to maintain churches, and develop themselves industrially and socially.

3. The Immigrants. These men and women have come from Europe seeking opportunity to work and to enjoy religious and political freedom. Millions of them are employed in mines, in factories, on railroads and other public works. They congest our cities and endanger the social life of rural communities. Some of them have brought a remnant of religion across the seas, but many of them lose what little they have in the struggle for material success. From this class come largely our infidels and our Bolshevist element.

4. The Unchurched Masses. Probably 30,000,000 Americans have no vital connection with the Christian Church and do not profess to practice the teachings of Christ. They include the Godless rich and the Godless poor, the down and out "bums" to be reached by street meetings and Gospel halls, and the self-satisfied people of the Avenues who make gold their god and worship at the shrine of pleasure.

5. The Negroes. Twelve million Americans of African descent are a separate race, but their future welfare is inseparably linked with that of the white race. In many places the Negro is a menace because of his poverty and ignorance. These people need adequate Christian and industrial education and a chance to become self-respecting useful citizens.

6. The Indians. Most of the remaining 350,000 original Americans have been placed on reservations and are fed and clothed as "wards of the nation," but they have not adequate school or

church facilities. Many of them are still in a state of barbarism.

7. The Alaskans. Indians and Eskimos inhabited Alaska before the miners and other settlers entered their land. Home mission work must be done in this field often in the face of the greatest difficulties due to Arctic winters, the isolation of workers, and the opposition of Godless settlers. (See Article next month)

The Orientals. About three hundred thousand Asiatics are reported in America and they have brought with them their heathen religions. There is an unusual opportunity to give them the Gospel of Christ. If they are neglected their non-Christian ideas and habits will contaminate the communities in which they live. (See article in the December Review)

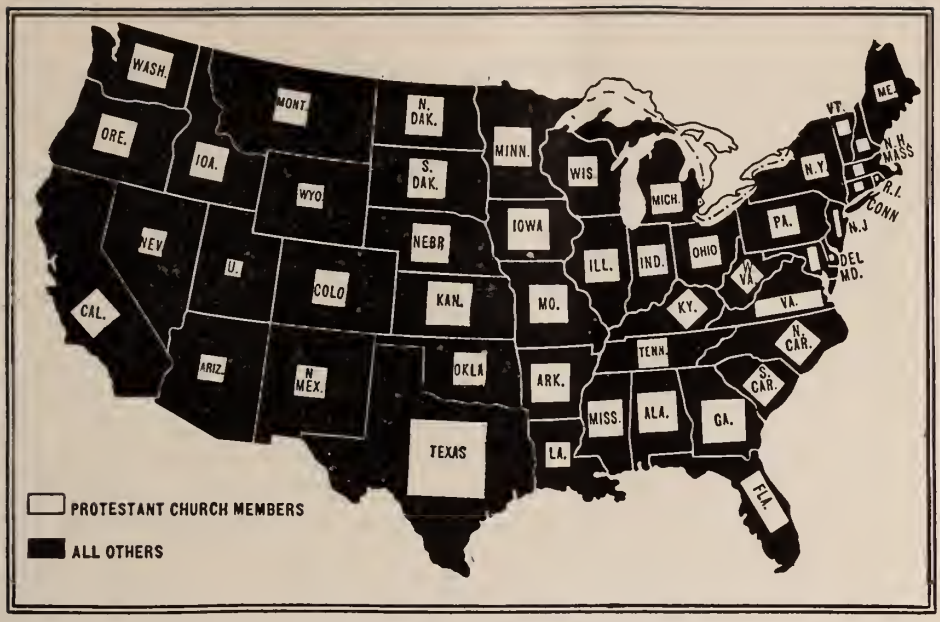
9. Latin-Americans. Hundreds of thousands of Spanish Americans live under the Stars and Stripes. Some of these were taken over from Mexico with the Louisiana purchase and annexation of Texas; others have emigrated from Mexico in recent years. There are also the Porto Ricans and the Cubans. All of these need Christian teachers and preachers quite as much as they are needed in Mexico and South America.

10. The Rural Communities. Formerly these communities in the eastern states were Christian strongholds; today they are often spiritually dead, being overchurched or underchurched. They need spiritual awakening, social uplift, community centers, and often special work among foreign populations.

11. Industrial Centers. Great manufacturing towns have grown up and in many cities there are large industrial communities that are neglected religiously. They are naturally hotbeds of socialism and social evils. The Y. M. C. A., the Y. W. C. A. and the churches should work together to give these laborers an opportunity to become intelligent Christians.

12. Special Classes. In addition to all these there are in America, as elsewhere, many special classes to whom the Church should give attention. There are the Jews, with their age long prejudice—a peculiar people who have a special claim on the Gospel. There are many whose occupations make it impossible or difficult for them to enjoy church privileges—the policemen, firemen, railroad men, steamship employees and night workers.

To win all these classes of Americans for Christ is indeed a superhuman task and one that requires human devotion and divine power. But they all form a part of the task of making America Christian. All agencies must cooperate, for none can do the work single handed. Only by recognizing the need and the obligation will the Church rise to the effort to make America a truly Godly nation that shall prove a blessing to the world.



IS THE TASK OF THE CHURCH COMPLETED?

(From the Surveys of the Northern Baptist Convention)

A Century of Christianity in America

BY REV. CHARLES L. THOMPSON, D. D., LL. D., NEW YORK

President of the Home Missions Council; author of "Religious Foundations of America;" etc.

DR. JOSIAH STRONG once said: "If Adam had lived to the present time he would have seen greater material progress during the last century than in all his life preceding." Libraries have been written to affirm and illustrate this statement. Other libraries are in process on the same theme. The North American continent is an outstanding illustration of this progress, not only in material things but in intellectual and spiritual things as well. The discovery of America was a scientific adventure. It was also declared to be an adventure of faith. Marvelously science and faith have walked together across the parallels of our history. Indeed, faith did not have a full chance until science had spoken. Thus the adventure of great souls to find here a new theater for human achievement was almost halted until Stephenson's steam engine lent its powerful aid. Then swiftly the twenty thousand members of the Puritan colony became the millions who staked out the thirteen colonies.

But the great progress in both directions begins with the opening years of the last century. During its ten decades, such things

were witnessed alike in material and spiritual things as had not been dreamed before. If Adam had lived on he might have dozed contentedly for eighteen centuries, but would have had a jolt and a startling awakening at the nineteenth. Let us notice briefly some lines of that advance which have made the last century overtop all others.

The spiritual occupation of North America at the end of the eighteenth century was at best a feeble endeavor. It was a time of great physical hindrances. Scattered settlements through a seemingly endless wilderness made progress difficult. There were missionary heroes in those days. But they were few in number and faced appalling obstacles. Hostilities of Indians, remoteness of settlements, indifference of pioneers who were fighting for existence made the spiritual hero's way a hard one to travel. Nor was the Church behind him, organized for progress. There were a few small missionary committees, but how hesitating was their program, when their missionaries had commissions for only two or three, or at most, six months! Add to these difficulties the fact that it was a time of prevalent and often aggressive skepticism. The apostles of Tom Paine were abroad in the land.

So began the occupation of a continent for the Kingdom of God. But it began. A young nation of five millions of people, not very sure of themselves or their government but sure of the mountains of difficulty whose synonym was the Allegheny Range, it pushed out on the unexplored path. Step by step Providence unrolled its opportunities. Europe, seething with restless ferment, loaded our ships with immigrants. The nation must crowd on over the mountains. Then the gates of the "Old Northwest" swung back and the Central West gave a chance for God's freemen in a heritage dedicated to education and religion. How swiftly the five great States sprang to their opportunity, and in scores of colleges and hundreds of churches laid foundations for the purest Americanism to be found in the Republic. And as yet more room was demanded, taking advantage of the political and financial exigencies of France, we came into sudden possession of a new empire across the great river, and at a stroke of the pen the new West unrolled its vast plains in invitation to the country to dare its great opportunity. Then colleges by the hundred opened their doors, and churches by the thousand. No longer was the missionary an unsupported rider on the fringes of civilization. Great Mission Boards came into being to whose direction some of the ablest men gave themselves, and which were generously supported by an aroused Church.

Now again and mightily science came to the aid of the country and the Kingdom. How long would a sparsely settled and vastly extended domain survive in loyalty to central government if there

were no rails and wires to bind it into unity? How could educational and evangelistic plans come to their best if separate and detached from each other and from sources of supply? The Almighty had the solution at hand. He is never slow to meet exigencies. Morse was born, and so came the electric telegraph. The wires that reached from ocean to ocean did more than give a chance for messages to fly. They bound states together in the solidarity of instant communication. Common knowledge is the support of republics. It came with the telegraph line. International knowledge, we have recently learned, is the support of sundered nations. It sustains common endeavors. So Cyrus Field came and with him the Atlantic cable. No longer were Americans to be a people by themselves. No pent up Utica should be ours. Politically and spiritually we should feel the throb of a world.

Other allies of science and of education too numerous to be dwelt upon have come to the aid of the Gospel. The printing press, steadily rising in moral tone and purpose flings its helpful message to the farthest cabin door. The telephone makes a new neighborhood and there are no far off and lonely regions now. It is written that lonely pioneer wives across desolate spaces chatted with each other by kindly fires; that the smoke out of the chimney would tell one to the other that something was doing. Now they take up the receiver, and lo! they have touched the world. And as if that were not sociability enough, the whir of the aeroplane reminds us that John's angel is flying through the heavens, bearing his message to the last verge of populations.

But the stimulants that came to the Church with the vast means put at her disposal by the applications of science and by the amazing prosperity of the nation were not the only ones that made memorable especially the last quarter of the nineteenth century and the beginning of the twentieth. Indeed, the Church grew marvelously. Increasingly she commanded not only the centers of population, but all the vast national area. She kept steady pace with the growth in population. The census of 1910 revealed approximately one-half of our people in some church affiliation, and over twenty million members of Protestant churches. At least forty millions are adherents of the Protestant faith. But now lest pride should lead to contentment and contentment to indolence, Providence provided again as at the first the stimuli of new obstacles. For it is the law of the Kingdom that the Church thrives on resistance. We come now to the modern missionary program, its problems and its progress.

Dr. Carroll D. Wright said a few years ago: "After many years of investigation into the social, moral and industrial condition of the people, I came to the conclusion that in the adoption of the philosophy of the religion of Christ as a practical creed for

the conduct of business there was to be found the surest and speediest solution of the difficulties which excite the minds of men, and which lead many to think social, industrial and political revolution is at hand."

This careful statement from so competent an observer gives clearly the missionary obligation of the Church of today. She stands related not only to a future world, but to that which now is, and to that which now is in all its relations to people—social, industrial and political. In speaking thus of community life and interests we abate nothing of the importance of the individual man, not only in his eternal interests but in his connection with society. A good world can rest only on the characters of good men. Character building remains, therefore, the prime concern of the Church of Christ. But isolated good men cannot build the Kingdom. That comes from their relations to one another and to the community in which they live. With this extension of the Home Mission enterprise the following factors need to be considered:

First, *our great cities.* In 1800, New York had seventy-nine thousand people. Today there are about five million. But size does not show all the problem, though it does indicate something. Congestion is perilous to clean living. De Tocqueville says, "The size of American cities is a danger to democracy." And one of our own philosophers, Dr. Andrew D. White, said, "City governments in the United States are the worst in Christendom." To misrule add poverty, ignorance, congestion of mixed poulations, and the crime likely to result, and you have phases of the problem with each one of which it is the business of the Church to deal. The problem becomes acute when it must be added that at present the Church is failing adequately to confront her task. Add the further fact that in many instances she is running away from it. The story told by the late Dr. Schauffler of the movement of people into New York below 14th Street and the movement of churches out, is a familiar one.

But there is another side of the picture. The Church is waking to the menace of the problem, and the Mission Boards are girding themselves to meet it. "City Evangelism" is a distinct branch of Home Missions, and none more important. New York and Chicago not only outnumber the entire population of a dozen Western States, but their people live in conditions far more morally perilous than the scattered communities of mountain and prairies. The great cities are the nerve ganglia of the nation. Some good people think they find relief for the problem in the slogan, "Back to the farm," but it is a delusion. Still the cities exert their mighty pull, still they keep up and increase the relative disproportion. In 1790 the urban population was three and one-third per

cent. The rural was ninety-six and two-thirds per cent. In 1820, the ratio stood, urban nearly five per cent; the rural ninety-five per cent. But now about fifty per cent live in towns and cities of 2500 and over. In the decade from 1890 to 1900, sixty-two per cent of all the townships in New England showed depletion. In Connecticut more than half had moved out of the country; in New York about two-thirds. East and West are building bigger towns but for opposite reasons. More farmers have left their farms in Illinois, Wisconsin and Iowa than in Vermont, New Hampshire and Massachusetts; in the latter case because agriculture had ceased to be profitable; in the former because it was so prosperous that it was easier to rent the farm and move to the city. But this large portent enfolds a glorious hope. As in centuries past the great cities have been the throbbing hearts of nations sending arterial blood throughout the land, so it may be in America. So it will be if an aroused Church shall see her opportunity.

The rural regions have in a sense always been the great home mission field. There is where Home Missions began. They are that field today in the old sense and in a new sense. Dr. Warren H. Wilson begins his book on "The Open Country" by saying, "It is the common opinion of rural leaders that country life in America has fallen out of repair. The household, the Church, the school and the store show the effects of the change." The alarming part of this statement is that it is made so general, and it is perhaps too sweeping. But one need not travel far to find evidence of its truth. In some places in the New England States the degeneracy is so startling as to find proper comparison only in the Southern mountains.

But here, too, the shield needs to be turned. The religious needs of country regions took a great step forward when in 1908 President Roosevelt formed the "Country Life Commission." It instantly challenged the attention of the country. Churches recognized the call and organized for social service among farmers. And social service meant every interest that concerns a community. So, as Horace Plunkett expressed it, there must be "bettter farming, better business and better living." The decay of country conditions must thus be arrested. In 1910, the Presbyterian Church organized its "Country Life Department." This plan was soon followed by other bodies. Of course the cry arose that good farming had no relation to the Gospel, but reflection, some experience of Mission Boards and informing literature gradually wrought a change. Experiments in many states have demonstrated the value of the new methods, and suggest the time when as in other generations the hills will again reveal their strength and send intellectual and moral streams to the imperiled towns.

Immigration adds one more fold to the already complex home mission problem, alike in city and country. In both it means illiteracy and un-Americanism. Charles Dickens once said: "A man with seven heads would attract less attention on the streets of Boston than a man who could not read and write." That day has gone by. In Boston, as elsewhere in city and country, the man who cannot read and write is no longer a curiosity. And largely because of the foreign populations. It is not the amount of it that is the chief consideration now, but its varieties. The war has arrested both for the time, but only for the time. Europe is a bubbling caldron of unrest, and America is in process of realizing an unparalleled prosperity. With starvation in Europe and common labor at five dollars a day in our country, it requires no prophet to declare that a high tide is coming, possibly across two oceans. It is for the Government to pass regulation. It is for the Church to meet the present and the prospective opportunity with the vision of a statesman and the courage of a soldier.

In this matter, too, the churches of all denominations have heard the call. Mission Boards have not only organized for the work, have given fellowships to prepare a proper leadership, and have opened schools for Christian Americanization, but they have become cooperative, federating their agencies for combined service, as at ports of entry, in the Calumet Region of Indiana, and at other centers of foreign population. Under the guidance of the Home Missions Council, an Americanization policy has been adopted so definite and complete that the promise is that the churches growing out of it will be constructive agencies for civic and social welfare in the entire community. Such a policy wisely pursued will do more to fuse our polyglot population than all Congressional legislation.

Belated races complicate yet farther the Home Mission problem. The words of Wendell Phillips are worth remembering: "The Indian race is the one which the people of the United States have most to dread at the judgment bar of Almighty God." We began well in our relations with the red man. We have John Eliot, Roger Williams, John Sargeant, the Brainerd brothers, and William Penn to our credit. After them the shadows thicken and the pages of our history are dark with blots that will not fade out.

But now the pages brighten. The past decade has noted remarkable progress. Various Mission Boards under leadership of the Home Missions Council have united to appraise the work yet remaining for some 50,000 Indians wholly without Gospel influence, and to so allot responsibility among the different agencies that none shall be neglected. For the purpose of coordinating all such agencies and to make them effective for the Christian education of all tribes, a joint Central Committee on Indian Work was con-

stituted consisting of representatives from the Home Missions Council, the Council of Women for Home Missions, the Y. M. C. A. and the Y. W. C. A. This committee is to call a representative conference on the united Christian program for the Indian people. Indian missions have been individualistic and sporadic. They promise now to become organized and federative.

The Negro question is becoming acute. Returning Negro soldiers are demanding new recognition of the race. Excesses threaten. Patience, restraint and consideration are called for. But missionary agencies must take note of the situation and gird themselves to meet it. George Edmund Haynes, National Director of Negro Economics, proposes that missionary societies work out a national program and bring it to the attention of Congress, calling for adequate common school education for every Negro boy and girl throughout the country. That would meet the illiteracy now so lightly regarded by state legislatures. One state expends five per cent of school funds for the education of Negroes and ninety-five per cent for the whites. So long as such facts remain there is little hope of a fair settlement of the Negro question. Mission Boards have recently united in making surveys of the negro migrations in the Northern states to the end that outstanding conditions might be discovered which would guide and so far as possible federate missionary work. Very recently a council of workers for colored people has been held, one result of which has been the election of an Associate Secretary of the Home Missions Council whose particular field it should be to collect information and to stimulate denominational agencies on meeting the needs of the new and urgent situation.

There is no space to speak of other new phases of Home Mission work, such as that for Spanish-speaking people, lumber and mining camps, the Southern mountaineers, Alaska and the industrial classes. They all imply specialisms which the missionary bodies are trying to meet by training and qualifying men who shall cover the various departments of Christian activity. Any one who has studied the specialties into which modern missionary work has fallen must instantly see that the man must be fitted to his job. Not every young graduate of a medical school is fitted to diagnose and prescribe for all human infirmities.

One more new departure, the fairest sign in the religious sky. We have come to the time of *united service*. It is not denominational. It expresses itself in various ways and through various channels. It is variously labeled,—The Federal Council, The Home Missions Council, The Y. M. C. A. and Y. W. C. A. and the Inter-Church World Movement. But whatever its name it is the Church of today feeling its way to an answer to Christ's prayer, "That they all may be one."

Christian Training—The Prime Requisite

The Spiritual Element in America's Education

BY REV. W. DOUGLAS MACKENZIE, DD., LL. D., HARTFORD, CONN.
President of the Hartford Seminary Foundation

ONE of the most remarkable features of the day in which we live is the emphasis which is being put upon education in every quarter of the globe. Primarily, the vast majority of people think of education in relation to their secular affairs. It is the instrument by which boys and girls are fitted for modern life in all its ranges and phases. Those who look at it exclusively in that light consider it partly as a means for conveying useful information and partly as an instrument enabling young boys and girls to earn their living.

From the days of Plato downward there have always been those who have seen in education the process by which something much deeper is done. Among its functions must be included that of the formation of character. It is impossible to give a child any degree of real education without suggesting ideals of conduct and views of life which lay the foundations for the spirit of its after years. Today we find that those who are bitterly opposed to the Gospel of Christ are determined to undermine its influence in the world by introducing anti-Christian systems of education wherever they have the power to do so. It is one of the dreadful features attributed to the Bolshevist's policy in Russia that in so many centers they have captured the schools, and seem, from all accounts, to be deliberately destroying the morals and the faith of the children. Even in our own country, determined efforts have been made by secularist groups to establish something to correspond with Sunday-schools, where they instruct children in social ideals which are divorced from Christian morality, where revolutionary propaganda is deliberately associated with attacks upon the Christian system.

Facts like these serve only to emphasize the immeasurable importance of developing within the Church of Christ the most powerful forms of religious education. Those who see the necessity for the Christian training of children and youths approach the matter from two different points of view.

First, there are those who recognize that the highest moral ideals in social, industrial, political and international forms of action are somehow or another derived from Christianity. They are distinctively Christian ideals which did not obtain in any powerful manner where Christianity had not come, and which are apt to disappear where Christianity grows feeble. The em-

phasis in the minds of this class of persons is rather this—that Christianity must be taught for the sake of society. Society is the end for which this moral idealism must be poured into the hearts of the children of the land.

Then, there are those who approach the matter from the point of view of the Church and its message. They see that Christianity is ineffectively taught where its application to the actual conditions of life is not made, and therefore they insist that the teaching of Christianity even to children must have an immediate issue in the direction of conduct and in the formation of those social ideals which shall make their after lives most fruitful. It is the Church which is thus challenged to carry out its task completely, to endeavor to bring the whole force of its moral principles to bear upon the complex life of mankind.

In addition to these differences of attitude and of approach to the task of religious education, we must notice two other contrasts.

The work of Christian education may attract interest primarily because it is a form of evangelism, or because it is a form of intellectual culture. Those who are interested in it primarily for its general value as part of the training of youthful intelligence tend to use "the Bible as literature." They emphasize the human side of the growth of Scripture, they describe the progressive knowledge of God, as that is unfolded in the Old and New Testaments, as the result of the strivings of the human spirit, as the ever deepening discovery of spiritual values by the Hebrews and by the early Christians. For them Christian character is an achievement, or at least a growth which comes along the lines of a natural development. What Christian truths are taught become limited to those which seem to be what is called "helpful" in the formation of lofty personal ideals and the pursuit of spiritual values. The chief danger of this whole method of approach to the task of religious education is that it too often results in a subtle transformation of Christianity. One of the prime motives is of course the desire to get people interested in the Bible, to recommend Christianity as something worth while, to relate it with all phases of culture, to set forth its nature, its claims, its power in terms of the scientific and sociological beliefs and teachings of our day. But the result too often appears in an ignoring of the primary Christian doctrines and the consequent loss of the most powerful moral forces known to the history of man.

In part, this kind of emphasis is the result of a reaction from the position of those who have thought of religious education almost exclusively as a form of evangelism. It has often been pointed out that the modern Sunday-school arose in the Protestant

world from the desire to win outcast children to Christ, and in some parts of the English-speaking world the Sunday-school is still regarded as existing for the uneducated, the poor, the unchurched mass. It is a form of what is called "mission work." In America and certain other countries it very early won the interest of the families of all churches, but in the earlier periods of its history the work was mainly regarded as a means of bringing the children to a conscious decision. "Conversion" was the chief aim of the vast majority of Sunday-school teachers. Their attention was given more to that than to instruction in the ordinary sense of the word. They did not try to build up a regular course of teaching either on the history recorded in the Scriptures or on the truths of Christianity. They suspected those who aimed at something like real education as minimizing or beclouding the fundamental aim of winning young people to the love of Christ and a personal faith in the grace and Fatherhood of God.

With these facts before us it seems obvious that what we need is a synthesis of the various points of view which have been indicated. What we require in religious education is the perfect combination of the best modern methods of education with the spiritual fervor of convinced and experienced Christian teachers. At present there is a great need for emphasizing the latter. Various institutions have arisen within the last generation in this country which concentrate attention upon the technical side, upon the study of the child mind, the principles of education in general, the application of these to the work of religious education. What we need no less and indeed all the time is continuous emphasis upon the central and vital matter of deep spiritual earnestness. A brief consideration of this aspect of the situation requires emphasis upon four things.

1. The Bible is the charter of the Christian Church, and no religious educator of any Christian type proposes to carry on religious education except upon the basis of the Biblical record. What we require here, however, is a revival of real reverence for the Bible as in a very real sense the Word of God. To describe it as the unfolding of the Hebrew consciousness is only the lower side of the truth that it contains the deliberate self-revelation of God. In the New Testament this self-revelation assumes the most complete form imaginable, namely, that of the incarnation of the Son of God in the person of Jesus Christ. Any teaching which gives the child the impression that the study of the Bible is nothing more than the study of a history book or a piece of beautiful literature is doomed to failure. It makes the child and the youth impatient when they find the most sacred of all relationships reduced to the terms of a psychological process or a historical discovery. The Bible can never retain its place in the world as an

educative force unless it is presented, as in the past, as containing the very Message of the Eternal Life from the very heart and mind of God Himself. This position is not incompatible with the historical study of these books, with the orderly setting forth of the events therein recorded. It is the task of the teacher so to use and love and reverence the Bible that he can convey its Message and a sense of its divine majesty to his pupils.

2. The Christian teacher must be concerned to fasten upon the imagination, the intelligence, the affection and the will of his or her pupil the distinctive and supreme Christian truths. One of the appalling results of investigation into the attitude of the soldiers of Christendom engaged in the Great War has been the discovery that only a small proportion of these men know what Christianity is, or know what it is to be a Christian. They did not know the meaning of the most obvious Christian doctrines; nor were they, many of them, even after years of Sunday-school teaching, acquainted with the main features of the Bible story. The idea that Christianity can be taught as something vague, sentimental, aesthetical, purely ethical has surely been killed by the evidence gathered from the armies of Europe and America.

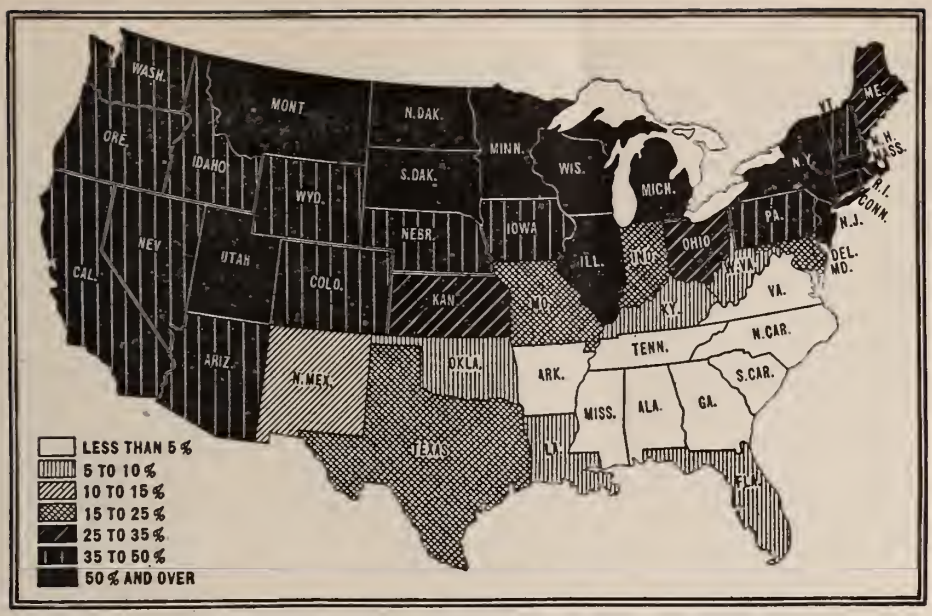
To be sure, Christian doctrine may be taught impersonally, formally, dogmatically instead of with personal conviction and passion; instead of lovingly and wisely. Christianity, when truly and persuasively taught, is something definite and authoritative. It is the revealing to the human mind of the way in which God deals with human nature, of the destiny for which He has fashioned that nature, of the place and power of Jesus Christ as its Saviour and Perfecter, of His own wondrous unfoldings of truth and His own revelation of grace in active service, of His own supreme function as a Saviour, who on the Cross gave Himself for the sins of men, and from the grave conquered death, bringing life and immortality to light. To leave the child mind vague on these matters is to hold back the very truths which are, as Plato would put it, "the food of the soul." There is a great need for warning at this point. This is illustrated in a recent article which contains the absurd statement that "indoctrination is the very opposite of education." One is not surprised to find this writer going on to say that our task is "that of training them in the Democracy of Jesus." The purpose of religious education is not primarily concerned with Democracy at all, but with the relation of the human soul to God as that is determined by God's redeeming and revealing act in Christ, and man's response to that act. The men to whom this has no meaning cannot teach Christianity.

3. It will be necessary that the teacher become acquainted with true methods of education; that he be supplied with well con-

structed lesson courses adapted to the various stages of child growth and the development of the youth; that he become sensitive to the need for unfolding the great material which he has in hand in a manner which is appropriate to each stage of life. But it will be in vain to do this unless the teacher's heart is filled with a spiritual love for the soul of the child. It is not the child merely as a citizen of the world, but the child as an heir of God that he is teaching; it is not the child merely as an intelligent animal, but as a possessor of immortality that he must arouse to the vast claims, the illimitable glories of the eternal life. *We minimize the child* when we cease to teach him that the meaning of Christianity is that he may work with God and that he must give himself for all his life to the faith and service of Jesus Christ.

4. Finally we must not forget for a moment that the aim of the Christian teacher is not the conveyance of information, but the awakening of an intelligent spiritual decision. It is the will of the child that reaches after reality, and nothing has been done really until the will has been aroused to action. The older teachers were right when they sought "conversion." If we call it "decision" we must not allow the change of word to change the substance. The decision which the Christian teacher strives to awaken with all sedulous love and wise teaching and prayerful soul is the development of decision into habit. He seeks to have the children form the deep habits of the Christian fellowship with God. He is not content with the smiling songs of a "Decision Day;" he is reaching after the shy young spirit that speaks in quiet moments and reveals itself in many little tender ways; he seeks the young man or young woman who has spiritual appetites more deeply hidden beneath conventional manners. He aims straight at the will of each and seeks to mold it into the habits of the Christian life. He cannot do this without awakening definite beliefs, definite spiritual aspirations, definite habits of private and social worship, and without seeking to lead out that young life to a full conception of human service in the name of Christ in the Kingdom of God.

Who is sufficient for these things? Every teacher quails before the glory of the task. It is one which demands that the teacher himself shall drink deep of the draughts of life which are in the Scriptures; that he shall seek to have clearly determined convictions about the great Christian doctrines; that he shall see their relation to actual experience; that he shall find in them the real food of his own real spirit. It is only when this, the fellowship with God in Christ, is nourished habitually, passionately by the teacher, that we shall find that perfect union of evangelism with education; that perfect filling out of education with the power of evangelism.



PERCENTAGE OF FOREIGNERS IN OUR POPULATION, BY STATES

(From the Surveys of the Northern Baptist Convention

America's Debt to Immigration

BY MRS. EVA CLARK WAID, NEW YORK CITY

Chairman of Committee on Home Missions among Immigrants, Council of Women for Home Missions

IT is many a long century since a Roman citizen, sitting beneath the shadow of that Acro-Corinthian mountain which dominated the Isthmian plain of Greece, wrote the great message to his fellow Christians in imperial Rome. In it he consciously epitomized many of the great events both of Corinth and of Rome, but one of his greatest epitomes of both cities was certainly given unconsciously. For he writes, in the first chapter of the letter to the Romans, of his own personal sense of obligation in those memorable words:

"I am debtor both to the Greeks and Barbarians, both to the wise and to the unwise."

Both Corinth and Rome could have had no more apt summary of their civilization in the days of Paul's ministry. Around the Apostle, in old Corinth, surged those cosmopolitan crowds to which the city owed its great appellations, "God-built portal", "Nurse of Manly Splendor", "Rich Corinth", Mistress of the East and West." And through the famous streets of Rome, "Greek and Barbarian, bond and free" thronged to make the wealth and warrior strength of this capital city, resources of the known world that had flowed into their life and commerce.

To be sure, it was a limited world to our modern vision; the fringes of Africa, far Britain's shores, the country of the fair-haired warriors of Caesar's campaigns and the remote regions of Asia Minor—only a trial journey for a daring aviator of today. But from it Rome and her legions had built "the glory that was Rome," and to all of it, every Roman citizen was debtor.

Like the Apostle Paul, an American citizen 'neath the shadow of Liberty's high-held torch, can well write the same message to a hundred lands across the circling seas, for his country draws its elements of greatness from an unlimited world, and its multitudes find utterance in a myriad dialects and tongues.

America, the rich, the prosperous, the self-sufficing, is yet a debtor. National debts are not new in the world's accountancy, but a new form of national debt is appearing in the new international book-keeping; and America seems to have the largest set of accounts ever handled by any country.

The outpouring of men, money and food to meet the world's dire need was one evidence of the appreciation of this new national obligation. The safe-guarding of the future peace of the world and the help of weaker nations is another recognition of America's sense of benefits received and gratitude due. Through all our bounding national life we are conscious that America is indeed debtor to the whole world because of her unique composite heritage, her mingling currents of diverse bloods, her concentrated "glory of the nations."

Since the beginning of the twentieth century, over thirteen million immigrants have entered the United States, and despite the almost four million emigrants who have returned to their own lands, despite the reduction caused by the years of war, both the old and new immigration is a very vital present day fact in America.

What is America's numerical debt to that great voluntary movement to her borders from the ends of the earth which we call immigration? Mere figures teach us little, though such figures as are shown in our census of 1910 give food for thought.

91,972,266 total population.
13,515,886 foreign born.
13,000,000 of foreign parentage.

Our estimated 115 million shows 15 million foreign born and 20 million of foreign parentage. In the very simplest analysis, America does seem to be indebted to immigration for numbers, and the notable records of the recent national army show how much the numerical strength of our fighting force depended upon the foreign element in America.

What is America's debt to immigration economically? We need not enter into all those minute arithmetical computations that

STREET MEETINGS CONDUCTED BY THE NEW YORK EVANGELISTIC COMMITTEE

EVANGELISTIC MEETINGS IN A MACHINE SHOP

TWO WAYS OF REACHING THE IMMIGRANTS

in each decade have estimated the value of the adult immigrant, the money he brought with him, the money he sent back home, the extra police force he made necessary, the charities and benefits that he required, the extra seats in school houses for his children and all those additions and subtractions which finally resulted in interesting but deceitful statistics. We are all familiar with Haskin's significant and telling paragraphs under the caption, "I am the Immigrant," in which he shows graphically the immigrant's share in our great economic system and the burden of hard exacting toil he bears. In "Letters on Irish Immigration" published in the Boston *Daily Advertiser* (1852) Edward Everett Hale wrote:

> "A community is a pyramid; with its base of manual labor, supporting some higher classes of effort. The larger the base—the higher the position of the apex. Exclude the population of manual laborers which just now forms your basis; you cannot keep your apex where it has been."

We may not agree with those authorities who consider America's immigration problem solely an economic one, but we must agree that America's economic debt to immigration is great and her material and industrial preeminence has been built by alien hands. Whatever the necessities of future welfare may demand in limitation or conditions of entrance, America owes industrial and economic justice, adequate and enlightening protection, and above all, surer foundations for true industrial democracy to foreign born as well as native toilers.

What is America's debt to immigration politically? Governor Horatio Seymour in the early days of New York was able to point out that "so diverse were the races and so liberal the opportunities, that nine men prominent in its early history represented nine nationalities:

Schuyler—Dutch
Herkimer—German
Jay—French
Livingstone—Scotch
Clinton—Irish
Morris—Welsh
Hoffman—Swedish
Hamilton—West India English
Steuben—Prussian

Doubtless the political roster of any American city today would show as varied a list of nationalities. Many of our most serious political problems are connected with the exploitation of the foreign born, and we are now reaping a sorry harvest from the neglect of proper political training of four million foreign voters. But far deeper than the problems of political machinery or numbers of voters lies the real debt America owes to her immigrants for the continued growth of political ideals, and constant change and enlargement of political horizons, which is the only safety for a democracy. The recent war has revealed to many Americans for the first time the flaming patriotism and devotion to ideals of freedom that animate our foreign groups, and the persistence

of belief that such ideals would come to the lands of oppression from which these very groups had fled. Dr. Steiner in his book, "Nationalizing America" refers to the refugees who came to our land in 1848, in these words: "They repaid this country richly for the asylum they found. They made valuable contributions to our culture and our politics, refining our social life and purifying our ideals of liberty and democracy." Miss Abbott, in her valuable work on "The Immigrant and the Community" touches the present day aspect thus:

"It may not matter whether the Italian or Slovak vote is for or against a particular measure at this time; but it is important that these thousands of Slovaks, Ruthenians, Italians and others should be given a chance to ally themselves with the best element in the community and to assist us in making the United States a real democracy."

RUSSIAN HEBREW ORPHANS ARRIVING IN NEW YORK

Political and spiritual ideals are so often interwoven that it is hard to separate the special spiritual debt America owes to immigration. But it is a significant fact that the two men who typify to the average American the spiritual ideals of his land, Lincoln and Roosevelt, have the greatest appeal to our foreign born citizens. In both of them they feel a kinship with the great elemental struggles toward righteousness which are the property of all great souls in all lands.

Immigration has kept ever before the American people those spiritual ideals which the founders of a free republic gave to it as the refuge for the oppressed, the protector of the weak, the inspirer of the struggling. In each generation we have had to make good to new comers these ideals of our forefathers and furnish, even though unconscious of it, a justification of their spiritual

experiment. Even though it has been done only partially and poorly, even though it has brought abuses and ingratitude in many sections, even though its wisdom has been doubted, the spiritual ideals of a free land and free institutions have continued, like our flag, "to draw a countless human throng to follow after thee." That very effort has strengthened those ideals and, almost without our reckoning, has so widened and enlarged their scope that we share the questionings of the English poet, Alfred Noyes, as he writes:

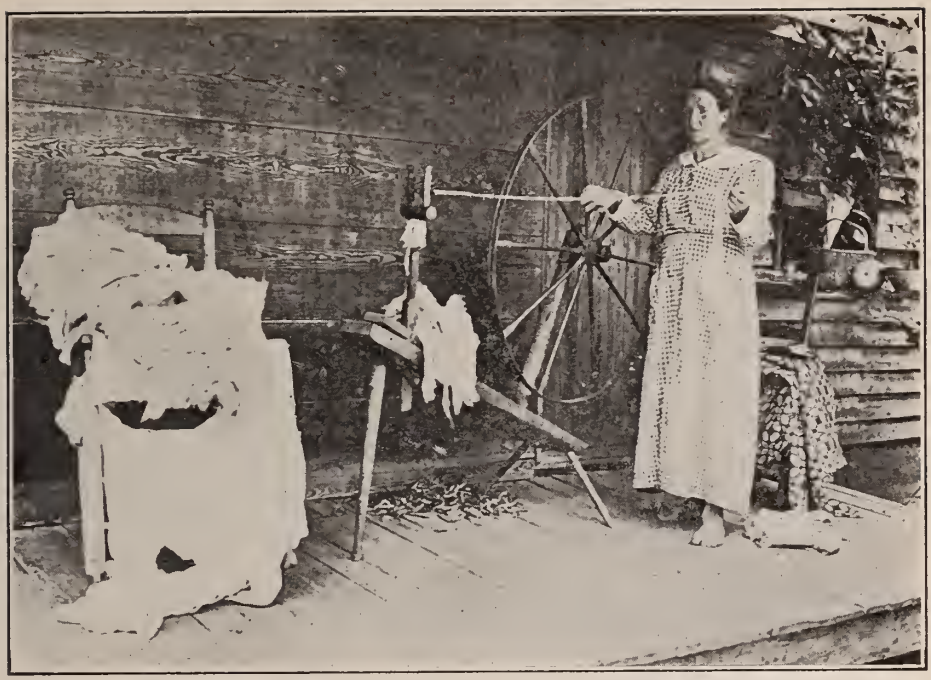
"Know you the meaning of all they are doing?
Know you the light that their soul is pursuing?
Know you the might of the world they are making,
This nation of nations whose heart is awaking?"

Religious forms and observances have changed, hallowed and sacred ceremonials have been altered, outward symbols seem to have lost much weight. And all of this, in the judgment of many, is the result of immigration. But can the sincere American, viewing the religious instincts which the vast majority of immigrants bring out of the hard conditions of other lands, escape the conviction that we in America have not taken into our national spiritual account these unused assets? We can give greatly and largely of the things of life. But in all humility we should realize that we can receive also those gifts of the spirit which the humblest alien may bring. For great souls have brought these gifts to America in the past,—gifts of utterance from pulpits, great scientific truths of God, great philanthopic enterprises for God's weaker children, great music, art and written words.

But the greatest of these spiritual ideals, as it affects a nation's life, is the vision of a world set free for God's purposes—the so-called international mind, which is only the new name for the great missionary enterprise of generations. Immigration has definitely brought to America a new realization of the inescapable oneness of mankind, a new necessity for the ambassadors of God's good will to all men.

The Greek from Corinth and the Italian from Rome walk beside one who trod Paul's Syrian pathways. The "Barbarians," dignified under a score of varied racial names, fill the busy streets. The "wise and the unwise" do not seem to be classified by race or country or birth. To all of them America is debtor, economically, politically, spiritually. May she pay her debt as did the Roman citizen who wrote the message from the shadow of Acro-Corinthus in Greece, and also wrote for us this interpretation of our Christian faith:

"There is neither Jew nor Greek
There is neither bond nor free
There is neither male nor female;
For ye are all one in Christ Jesus—



A "CONTEMPORARY ANCESTOR" IN THE SOUTHERN MOUNTAINS

The Mountaineers of the South

VICTOR I. MASTERS, ATLANTA, GEORGIA

Superintendent of Publicity, Southern Baptist Home Mission Board

THERE are about 4,000,000 mountain people in the Southern States east of the Mississippi. The mountain folk live in about 178 counties and in an area of 75,000 or 80,000 square miles, and make up a part of the population in each of the States in the Old South, except Mississippi and Florida.

Though the Southern population is more than one-fourth Negroes, only about ten per cent of the population of the Highland region of the South is black. In a number of mountain counties there are fewer than 100 Negroes. These Highlanders are pure-blooded Anglo-Saxons to a degree unequalled elsewhere in America. That needs to be remembered. It has its bearing on the whole problem of developing these people through Christian schools.

Another thing is worth putting down; the white population in the Southern Highlands, by the census of 1910, was thirty-nine per square mile, while the extra-montanic regions of the States which were partly mountainous had only twenty-seven whites per square mile. The isolation of the Highlander is conditioned by

EXTENSION WORK OF BERA COLLEGE KENTUCKY

the height of the mountain and the badness of the road, and not by his lack of neighbors. The greater density per square mile of the white people in Highland regions, as compared with the lowland regions of the South, may be surprising but it has a definite bearing. There are more native white people per square mile to be helped by missionary effort and educational effort in the mountains than there are in any other region of the South or of the nation. And these people are less spoiled than others by some perverse currents which have conditioned modern life.

The Religious Census of 1906 showed that the religious bodies in the Southern mountain regions had the following membership: 463,200, or forty-eight per cent, were Baptists; 304,900, or thirty-one per cent, were Methodists; 56,400, or about six per cent, were Presbyterians; 48,900, or five per cent, were Disciples; all other religious bodies had ten per cent of the membership. In the 178 counties surveyed, 143 did not report one Roman Catholic. This great region is freer from Romanism than any section of America. If the Romanists in the mining region of Alabama and around Chattanooga are omitted, there are only about 3,000 Roman Catholics in the entire mountain regions of the South. This survey does not include West Virginia.

The special need of the Highlanders for Christian work grows out of their quaint and primitive civilization. They have been called our "contemporary ancestors." Like the pioneers of one hundred years ago, their economic life and their social contacts are still largely confined to the community. They provide for their own simple wants, not only raising their own food but making their own clothing, candles and many household and farming

MARS HILL INSTITUTE, A BAPTIST HOME MISSION SCHOOL IN NORTH CAROLINA

Spilman Home Music Bldg. Administration Treat Dormitory Baptist Church
Montague Library Auditorium Dining Hall

utensils. Their religious life is of the pioneer variety. Their churches are of the once-a-month order, enjoying one or two sermons on a given Sunday each month and closing up until the same Sunday in the next month. Many of these churches are without a Sunday-school, and few of the preachers have had educational advantages.

The mountaineer has reverence for God. He believes his Bible and is not troubled over the imaginings of rationalistic theological professors and scientists. His religion is an individualistic matter with him, just as his life is. He does not pay much in money for the material bases of living and exhibits an equal reluctance toward paying anything to the support of his preacher. This is one thing that has fixed on him the incubus of the outworn once-a-month sermon, by which device he manages to keep only a modicum of life in his oak-embowered church by the roadside.

Many evangelical bodies, among whom Northern Presbyterians deserve the credit of priority, are now conducting systems of mission schools among the Highlanders of the South. In addition, there are some individual institutions maintained by certain benevolent organizations. Among the other denominations doing large work in the school field for mountain folk are the Southern Baptists, the Southern Presbyterians, Northern and Southern

Methodists. The Disciples, Congregationalists and Episcopalians have also touched this field of effort. The Baptists have between 5,000 and 6,000 in attendance on their schools, the Presbyterians perhaps an equal number and the Methodists a smaller number.

Christian statesmanship has reached a consensus of judgment that the institution best fitted to help the mountaineer to adjust himself to twentieth century conditions is the Church, and the method by which the Church must be quickened for the task is educational. It was not chance that led each Christian body which has entered this field to establish a system of secondary schools under Christian control. No other method of service has been found so full of promise.

You must vitalize the mountaineer's church through these schools. Not only are the schools now training scores of young men and women for lives of high service in the outer world, but they are sending hundreds of the mountain youth back to the coves and valleys trained to lead their communities and churches into a larger outlook on life. Vocational training is preparing them to improve living conditions in the mountains. Some are prepared to teach and others to preach and to lead people within the churches forward to larger contacts in Christian service.

The aptitude of mountain boys and girls for grasping high and worthy ideals of life deserves special emphasis. In a day of alarming materialism, these young dreamers in the quiet and immensities of the mountains are not infatuated with the glint of the dollar. In an exceptional degree they are ready to respond to the opportunity and appeal of the life of service to their fellows in some field where spiritual uplift is the frankly avowed purpose.

A large percentage of the ministers in some denominations in the South is coming out of these mountains, and an equally impressive number of the students are going into other uplift vocations. The mountain schools of the Baptist Home Mission Board during the ten years preceding 1916 sent out from its schools 350 preachers, 200 lawyers, 225 doctors, 30 trained nurses, 30 missionaries and 2,500 public school teachers. More than 3,000 had returned to the farm, 900 were engaged in commercial pursuits, forty were in banks and eighteen were members of State legislatures.

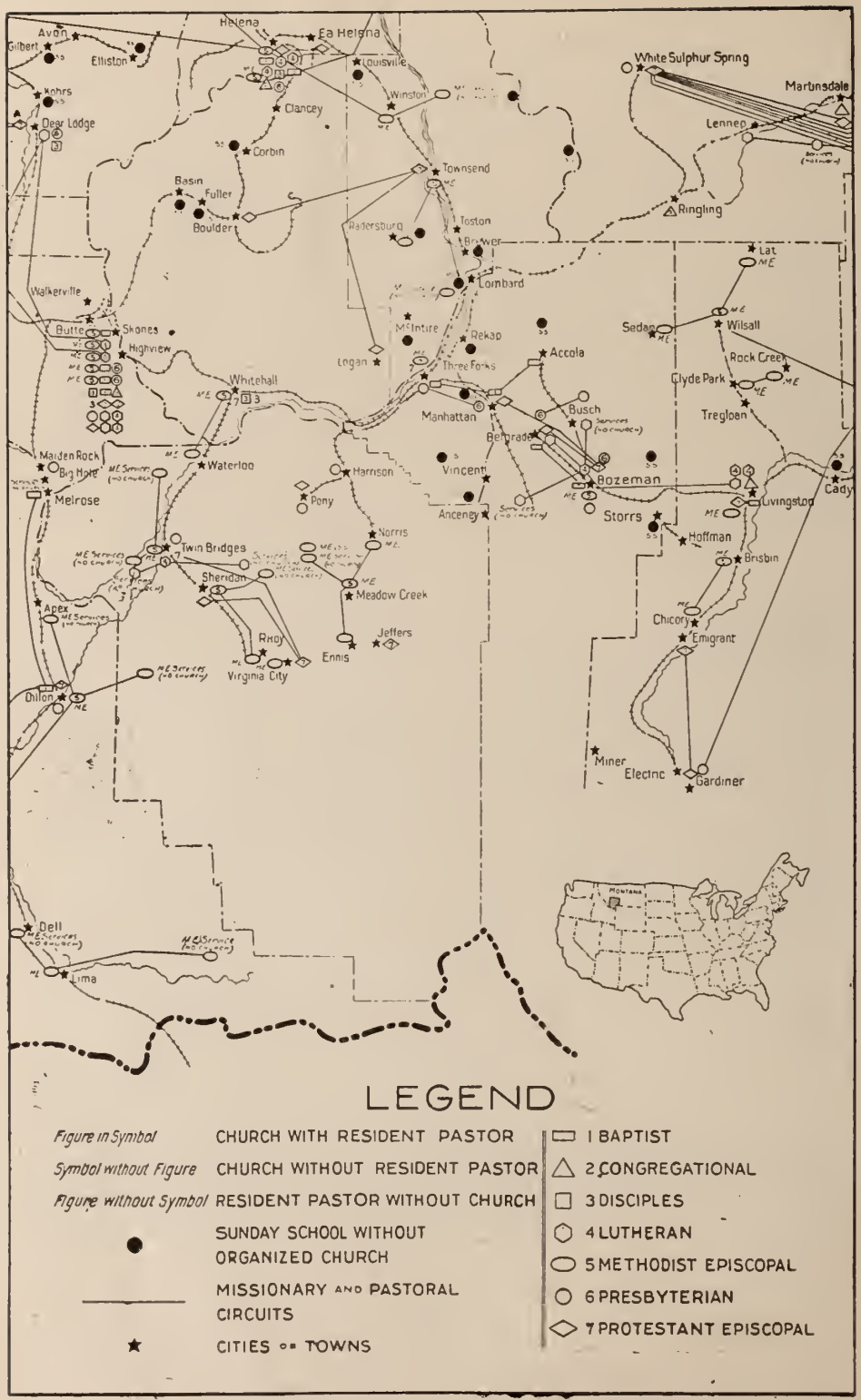
In these Highlands are vast human resources waiting the touch of Christian culture for their releasement. There is no such other field in America. But not even this field will wait long on our tardy lack of understanding. The railways are breaking through the great ramparts by which the silent giants of the Highlands seek to keep out the irreverent hand and the impertinent curiosity of modern civilization. Wherever one of

these railways gets through, wherever the modern campaign for highway improvement makes another hard and safe road through the mountain regions, the primitive economic scheme of the mountaineer's life has to give way to that in which everything is valued by the dollar mark.

There is pathos in it. We must either strengthen the mountaineer to play his part well under the new conditions, or the tearing up of the quaint and beautiful but outworn pioneer system of life will be his undoing. In proportion to the effort which has been put forth in this field of service by different Christian groups the rewards have been great. They will be still greater if we shall put forth adequate effort.

There are about 200 mission schools now in the Highlands. They are probably educating 20,000 to 25,000 youths. The work should be increased five-fold or ten-fold. To do this would draw out and train more young men and women for the great tasks of constituted Christianity in the generation just ahead of us than we can hope to obtain from any other field.

PROMISING MOUNTAINEERS AT MARS HILL COLLEGE, NORTH CAROLINA



A SECTION OF MONTANA—SURVEYED BY THE HOME MISSIONS COUNCIL

(See page 821)

Problems of the Country Parish

BY DR. PAUL L. VOGT, PHILADELPHIA, PA.

Superintendent of Rural Work, Department of the Board of Home Missions and Church Extension, Methodist Episcopal Church

NO two country parishes present the same problems. Rural communities are marked by such an infinite variety of conditions relating to economic welfare, health, recreation, social organization, class relationships, leadership, ideals and beliefs, and these in such varying combinations that a description of the problems of one community would not be applicable to any other. Neither would the methods that apply to the solution of the problems of one community necessarily serve in another.

In the maze of problems, however, that present themselves to the student of rural life a number are to be found so uniform as to justify their presentation as of general importance. Attention can here be called only to those particular problems of country parishes which demand for their solution the unified effort of all parishes working together under wise collective leadership.

Problems of this type may be classified into two general divisions; first, those found in the community as a whole and that present themselves as a challenge to the Church and the ministry for solution; and second, those that lie in the organization of the Church itself. As a part of church organization will be included all phases of church life that make the Church a social entity, and a help or hindrance to social progress in the life of the community as a whole.

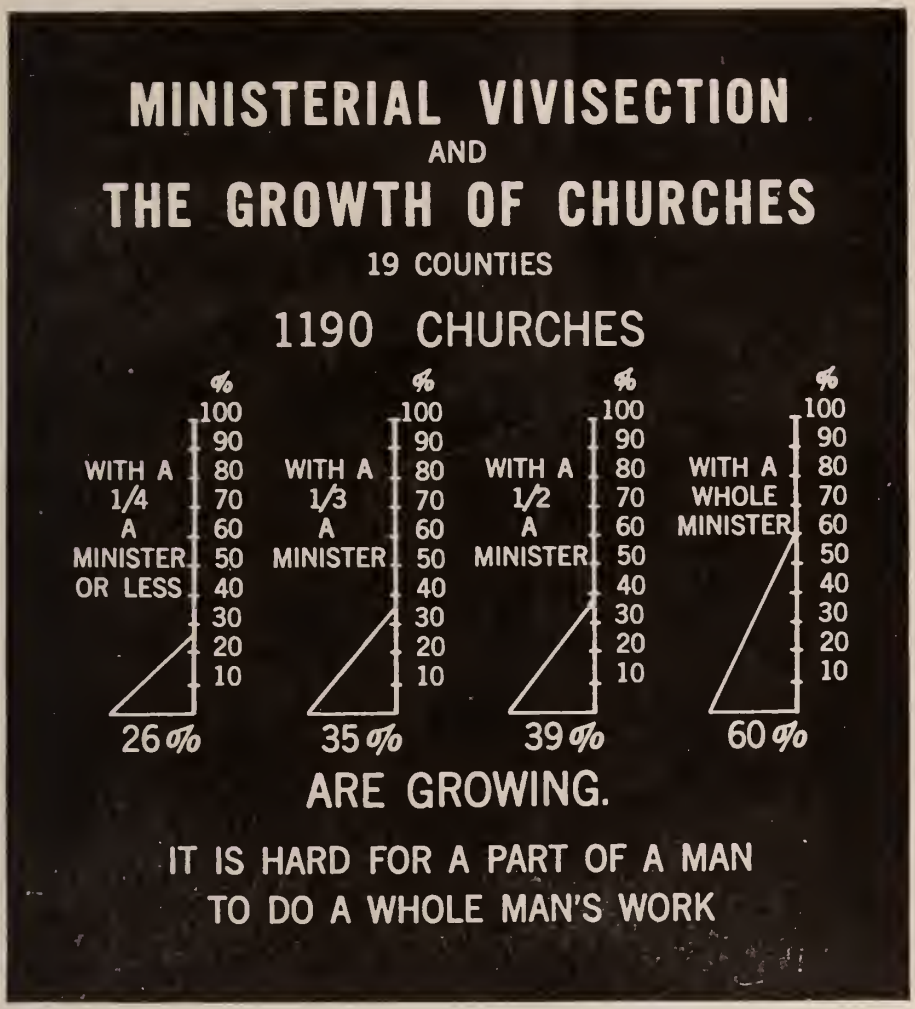
The most serious problems of the first type grow out of the general level of the economic life and out of changes taking place in rural economic organization. The opening of the nineteenth century found the new nation planted on American soil almost entirely agricultural. Means of communication and transportation were still very primitive and such manufacturing and trade as had developed was necessarily local and on a small scale. By the middle of the century the spread of steam railway transportation and the system of state aid to manufactures had started at a rapid pace that revolution in industry which has had as one of its marked results the centralization of population in large urban communities, the gradual decrease in rural population in many sections, and the centralization of wealth, ownership and control in the cities. With the very rapid comparative increase in economic opportunity and wealth in the cities came a shift of economic control and of social prestige from the farmers to the urban residents.

The extent of this shift has been shown by studies of the distribution of wealth. In 1900, whereas over half of the population of the United States lived in unincorporated communities, but 24 per cent of the wealth of the nation was agricultural. In 1910, while still 45 per cent of the people lived in unincorporated communities, but 33 per cent of the wealth of the country was agricultural. There are no data available to determine the changes that have taken place as a result of the war, but there is reason to believe that, while both agricultural and urban groups have increased in wealth, the total urban wealth has increased more rapidly than has that of the rural group. There is also reason to believe that a considerable part of the agricultural wealth is owned by urban interests, and consequently the income goes to increase the welfare of urban life.

The results of this disparity of wealth have been very marked. Space forbids more than their briefest enumeration.

First, the constant challenge has been to young people interested in improvement of their economic condition to leave the country for the city. It is true that changes in methods of agricultural production have made it necessary for many of those who have left the country to do so because of absolute lack of opportunity economically for productive service in the country, and many of them have not been conspicuously successful in their new environment. But the standards of success are not set by the many who fail, but by the few who succeed, and the result has been a continued call for the best life of the country to move to the cities. The result has been a lack of leadership in the country and a constant breakup of rural social organization.

Second, the conviction has been deeply grounded in both urban and rural thought that rural life is inherently on a lower scale than urban life. Our schools have taught success standards that unduly stimulated the movement of young people from the country. The ideals of country folk have often encouraged young people to go to college to prepare for some form of urban activity, and until recently the college graduate returning to the country was likely to be considered a failure. Country people have assumed that a lower salaried, less efficient teaching force or rural ministry was inevitable, and have allowed themselves to be outbid by the more wealthy urban communities. A man's children do not have as good schools in the rural districts nor do they have the same public care for their physical welfare as in the cities. If his family needs hospital care the distant city offers the only opportunity for such attention; and as yet there is little provision for nursing facilities in the country. Moreover, the rural minister must endure hardships in his pastoral service unknown by his city brother. He does not have the transportation or library facilities



COUNTRY CHURCHES WITH ONLY PART TIME OF A MINISTER
From the survey of the Methodist Episcopal Church

nor the association of other ministers, enjoyed in a city parish. All these things can be had only with the expenditure of considerably more money than is required by the one living in the city.

The accepted standards of living in urban communities acts as a permanent incentive for rural ministers and teachers, and for many rural families to get out of the country and to go where higher standards of living are possible.

Third, within the rural group itself are gradually coming distinctions which will inevitably break down the solidarity of rural life. The coming of the transient tenant has already affected the welfare of both rural churches and rural schools; and makes practically impossible the working out of plans for the development of the higher forms of cooperative economic organization

dependent on the existence of a permanent and stable population. Moreover, the disappearance of the type of hired help that formerly came from neighboring farms and the substitution of unattached, transient labor groups, alien to the neighborhood, such as are found in the wheat fields of the West, the lumber camps or the fruit growing sections, introduces another element exceedingly difficult to weave into an organized community life.

THE GREATEST PROBLEM

The greatest problem of the country parish, however, is that of the Church itself. No period in American history has presented a greater challenge for leadership than the present so far as community welfare is concerned. But the people are rapidly gaining an appreciation of the importance of the problems of community life, and agencies other than the Church are awake to the opportunities for service in dealing with these problems. The Red Cross, the County Farm Bureaus, the Christian Associations, the Boy Scouts, the Public Schools, and various community service organizations now have definite programs for developing rural life and are grasping on a national scale problems of the type mentioned above. They are appealing to the public for financial support for their respective programs and the people are responding liberally.

In contrast with this, in most rural communities there are two or more churches, poorly equipped and with no social vision. In many of them two or more pastors live, while neighboring parishes have no resident pastor. Pastors of different denominations travel the same roads, but because of no fixed responsibility for entire communities all fail to render direct service to probably more than half of the community.

The first essential to making it possible for churches to give the service now demanded of them, but which in their weakness is being rendered by other agencies, is that of parishing rural communities so that there will be definite fixing of responsibility for caring for the spiritual welfare of every family of the community. So long as communities have competing churches and so long as some communities have too many pastors while others have none at all, just so long will it be impossible to expect community service worth while from the churches. One interested in rural welfare need not be troubled about the ultimate solution of the problems presented by the rural parish as such. The people, working through agencies other than the Church are bringing rural life to a higher level in every way, including the deeper spiritual life of the people.

Out of the lack of adjustment between denominations and the lack of adequate interdenominational leadership grows another

condition that in most instances prevents the minister with a community vision from dealing effectively with other than local problems. A study of the programs of ministers in any given section of the country would reveal the fact that no two ministers are dealing with the same common problems. All programs would reveal some effort at personal evangelism, but no uniformity of effort at the solution of the problems common to all communities.

The results of the combined action of all the churches in the campaign against the liquor traffic shows what can be done by such unified effort. The great financial "drives" put on by various groups, including the churches, shows how effective organization for combined effort may be. In rural life are many conditions that should be remedied. Rural folk lack adequate library facilities; they need better medical attention; visiting nurses, medical inspection and free treatment of school children; better housing; better roads; better methods of agriculture; better recreational and social life and better equipment.

If instead of each minister attacking each problem in his own way at his own pleasure, intergroup organization could be effected, whereby all churches could center their efforts on one carefully planned campaign to achieve one aim at a time, it would not be long before many of the most serious problems of rural life would be solved. The psychology of the "drive" cannot be used successfully for community purposes by any one denomination working alone, because other denominations would not cooperate in moves in the organization and management of which they had no part. But if all denominations select a leader representative of all, then large and permanent results in community progress can be rapidly attained. No agency has a larger influence on the thought of rural folk today than the Church; and if the Church will assume the leadership offered by its strategic position it will not only save the country but it will save itself through the service rendered.

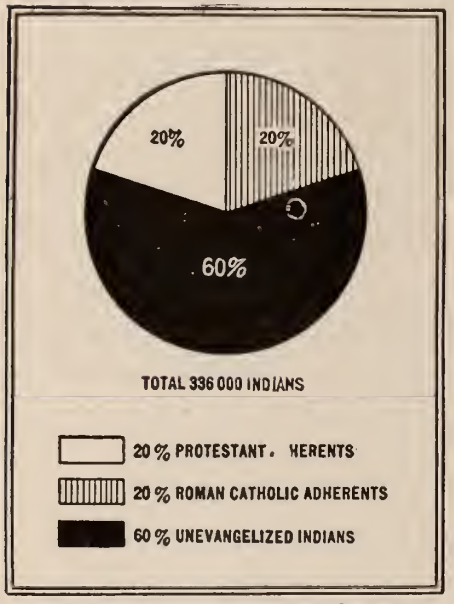
The outlook is hopeful. The spirit of Christianity is rising. Public education is bringing the masses to a realization that, after all, Christianity is a thing of the spirit not to be determined by whether one goes one mile or two on the Sabbath day or by ritualistic observance as unimportant as were the doctrines of the Pharisees of old. The modern layman is giving expression to his religion in practical ways. Let those who try to tie religion up to less essential expressions of the Christian spirit in external forms take heed lest the rising spirit of Christianity in seeking to express itself in service either abandon organizations insisting on external expressions, or pass by the Christian Church altogether; and in attempting to give adequate leadership let the denominations work out some plan whereby their efforts to serve may have every advantage of combined, collective effort.

The First Americans — The Indians

BY REV. THOMAS C. MOFFETT, D. D., NEW YORK

Secretary of Indian Mission Work, Presbyterian Board of Home Missions

(See Map of Indian Missions—*Frontispiece*)



THE INDIANS FOR CHRIST

From the Survey of the Northern Baptist Convention

CHRISTIANIZING America includes as a primary obligation winning the native race, the Red Men, from nature worship and pagan superstitions to the faith of the Gospel. To what extent this has already been accomplished, where the neglected tribes and communities of Indians are located, and how the uncompleted task may be unitedly accomplished by the evangelical church forces of the land,—these considerations have been receiving the renewed attention of the Home Missions Council. A review of the past few years in mission interests shows that progress has been made both in relation to overlapping and overlooking in the Indian fields. About half of the twenty-three denominational agencies engaged in this work have responded to the recent appeals made for the neglected tribes assigned to them.

Who would have anticipated that the Red Man would prove to be the instrumentality for bringing our divided Protestant forces to this striking instance of comity in mission services, and the accomplishment of interdenominational cooperation? There are now very few over-churched Indian communities, and the division of fields has been accomplished with little sectarian rivalry or waste of effort.

The methods of approach to the Red Men by the Christian Church have always had in view the fact that the American Indian race is strongly religious, and that here is found capacity and aptitude for spiritual instruction. There are no atheists among the aboriginal Americans, and profanity and blasphemy in the sense in which the white man becomes so accustomed to these desecrations of holy things are unknown in Indian life. But the Red

Men are far from being the spiritual and uncorrupt beings whom those who exalt the soul of the Indian protray them. Dr. Alfred C. Riggs, after a lifetime of intimate association and service among the Sioux, aptly summarized their pagan and corrupt condition by nature, their need of revealed religion, their gross superstitions and evil practices, and their propensity to revert to heathenism and worldliness unless nurtured in the truth and held to the highest standards of faith and practice.

The evangelical method has therefore been best adapted to the conversion and training of the Indians. The Gospel is the power of God in regeneration and growth in grace, and the Indians accept supernatural revelation as contained in "the White Man's Book of Heaven" with a simple faith and devotion.

The latest collating of statistics regarding Indian missions of the Protestant churches in the United States gives the total of adherents as 66,778. The number of communicants is reported as 31,815, and the Sunday-school enrolment 18,200. The ordained Indian ministers serving in this work number 222, in addition to 228 commissioned native helpers. Of white missionaries serving in Indian fields 212 are reported, with 153 helpers.

In educational work the Women's Home Mission Boards have carried the main responsibility in church effort and no more consecrated and successful labors have been rendered for Indian uplift than in the class rooms, the sewing rooms, the shops and the hospitals. Medical missions have been conducted by only a few of the denominations but the beneficent results have been very large. Epidemics threaten the Indians on reservations and the medicine men of the tribes are impostors. But the educated physicians, nurses and field matrons of both the government and the Church cope with these conditions and save thousands of lives and alleviate untold suffering every year. One medical missionary on the Navajo reservation vaccinated 800 Indians and treated 60 cases of small pox in a few months, without the loss of a life.

Recent investigations show that the entirely unevangelized Indians still number 47,569; and in addition to these, 100,000 Indians of the United States are unclaimed by any church as adherents of Christianity. The minister at Santa Clara, Utah, visited Moapa, Nevada, one of the isolated neglected fields, 100 miles west of Santa Clara, and reported that the Indians all manifested a longing interest. He also visited the Kaibabs at Moccasin, Arizona, 100 miles southeast, and called upon many in their homes. The roads led over deserts, mountains, mesas, and great washes, and through treacherous rivers. On one of these trips, a distance of 35 miles was traversed without seeing a dwelling or finding a watering place for his horse.

A joint central committee on Indian work has been created by

the Home Missions Council to secure cooperation in meeting this problem more systematically. The conference held at Wichita, Kansas, September 24 to 26, was a representative gathering of Protestant workers among the Indians, and a united program of action has been outlined. The uncompleted task of the Church for the race involves lines of service in which the evangelical denominations are now prepared to cooperate more effectively than ever before.

The educational work for the children and youth of the Indians does not devolve wholly upon the government, and more and more Christian leaders of experience and the various denominations are realizing that the educational work must go hand in hand with evangelization. Examples of some very successful schools are Bacone College of the Baptist Church in Oklahoma; the Winnebago School of the Reformed Church, Santee Normal Training School of the Congregational Church in Nebraska, and the Tucson Training School of the Presbyterian Church in Arizona. Approximately one-third of the Indian churches have no Sunday-schools. This defect should be remedied. The Roman Catholics have numerous boarding schools in which thousands of Indian young people are being trained for their Church.

In the federal and public schools there is a total of 58,000 pupils. The opportunity for religious instruction in these schools is within reach of the missionaries, and the assignment of the schools to denominations that can best care for the pupils in individual communities is an urgent need at the present time. The constituent Boards of the Home Missions Council have been asked to indicate whether they will give religious instruction in the Government Indian Schools within whose bounds they have resident ministers.

Community and social service and institutional church efforts should be organized to a greater extent. The Reformed Presbyterian Church for years conducted a very successful broom factory among the Apache Indians of Oklahoma. The glazing of native pottery to make it of commercial value, and the instruction in lace making have been successfully accomplished on a number of fields. On the Navajo Reservation, with its 31,000 Indians, corn grinding mills and wool scouring centers could be established, greatly to the advantage of the Indians. The missionaries can cooperate with federal and local forces to suppress liquor, peyote or mescal, tiswin and other evils that devastate reservation life. Christian physicians, Bible readers and field matrons are forces for community and tribal uplift in lines of service where Indian conditions present an appalling need.

The strongest ministry for returned students is urgent. These educated young people come back to the reservation demanding

a higher type of church service than prevails among the illiterate adult Indians. They are often ready for Christian service, but they return to congregations in which there are no Sunday-school teachers, no opportunities to serve as trustees, church treasurers or ushers, and often no students' club or young people's societies, A quickening of interest and of practical methods for reaching and holding the educated young people is called for more than ever at the present time.

A broad and comprehensive service for our united Protestant interests among the Indians is of very great importance. There is no mission work in the land so closely related to governmental affairs and requiring such representation at Washington, D. C.

Any comprehensive and statesmanlike treatment of Protestant Indian interests calls for a constant recognition of government relations. In the annual report to the Secretary of the Interior, the Hon. Cato Sells, Commissioner of Indian Affairs, has expressed the estimation and cordial relations in which the work of the churches is held by the Government. He says:

> I wish to express earnest appreciation for the cooperation and helpful assistance rendered by the missionaries at large and in the field. While ardent in the propagation of their respective denominations, they have almost without exception been generous rather than critical of myself or of those representing religious ideas other than their own. Their accomplishments have been constructive and effective, not only in the advancement of the Indians spiritually, but industrially, morally and otherwise. I gratefully acknowledge the unselfish service of philanthropic organizations and individuals who have shown their devotion to and genuine interest in the native American."

If we can realize that the Indian missions in the United States represent the group that may evangelize the twelve to twenty million Indians in the western hemisphere, then the churches will rally to the urgent need of consecrated training and effective backing for the missions here to prepare for this larger task. These converted Indians should develop and support a native leadership that shall go out into all corners of this western hemisphere. When the Church can see its program for Indian missions turning out a steady stream of Christian young men, fully equipped to meet this challenge, it may begin to feel that it is entitled to the Master's praise of "Well done, good and faithful servant."

It is estimated that there are at least 100,000 American Indians unclaimed as adherents of any Christian Church, Protestant or Roman Catholic, and about 50,000 Indians entirely unprovided for, and out of the reach of any Christian Mission.

A MEXICAN HOUSE OF THE BETTER CLASS IN NEW MEXICO

The Mexicans in the Southwest

BY. JOSIAH H. HEALD, D. D., ALBUQUERQUE, NEW MEXICO

Superintendent of Congregational Missions in New Mexico, Arizona and Western Texas

THERE are two Mexican problems in the Southwest. One is old, the other is new. One is permanent—at least until solved; the other is possibly transient or at least subject to constant change of phase. One faces inward, toward our own country, being to a large extent a problem of Americanization; the other faces outward, toward Mexico, having an important bearing on our relation to that country. They may be distinguished as the Spanish-American problem and the Mexican problem.

1. The Spanish-American problem has to do with the native born, Spanish-speaking people of the Southwest. It is impossible to understand the problem of today, without taking into account its source and history. Spanish occupation of the Southwest is very old. Long before the Pilgrim Fathers had set foot on the eastern doorstep of the country at Plymouth Rock, the Spanish Fathers had climbed up the back stairs into Mexico. They came with an invading army in 1540, and again in 1598 with a colonization enterprise. Governor Prince says, in his "History of New Mexico", "The early Franciscans, who came as true missionaries, actuated by love, and who easily won the hearts of the people, were succeeded by ecclesiastics of a more severe type who sought to convert the natives by compulsion, and introduced the Inquisition

THE HOUSES OF MEXICANS OF THE POORER CLASS IN EL PASO, TEXAS

and various forms of punishment, in order to compel the observance of their religion." As the result of these measures came the great Pueblo Indian uprising in 1680, when every Spaniard was killed or driven out, twenty-one priests being among the slain. But the Spaniards came back and had reconquered the territory by 1696, and their settlements gradually spread over large portions of the territory now comprised in the states of Texas, New Mexico, Colorado, Arizona and California. Their relations to the Indians were such as to involve a gradual infiltration of Indian blood. As a consequence there are few families who can claim unmixed Spanish blood, but the percentage of that blood is far larger than in Mexico. Isolated for centuries, they retained for the most part the ideas and customs prevailing in Spain when their forefathers left that country. Although these ideas and customs have been modified in recent times by contact with Americans, especially through the mission schools, there are still great numbers who hold mediaeval ideas of religion, such as belief in witchcraft and other superstitions current three hundred years ago. The Society of the Penitentes still thrives, perpetuating the Third Order of St. Francis, and practicing with extreme rigor self-inflicted penitential torture.

Isolation and hard conditions of existence have had a marked physical effect, tending to produce a distinct racial type. It accounts for a strong race consciousness, a tendency to flock by themselves, even when living in American towns, and the persistent use of the Spanish language. A proud people, they retain the spirit, although separated by centuries of poverty and ignorance from its original source; a music-loving people, they retain the love,

although they have lost the art; a religious people, although deprived of the clear knowledge of God, they lavish a wealth of devotion on crude pictures and images; a generous people, they have become, by reason of their training and the hard conditions, stingy to a degree when it comes to giving money for public or religious purposes, but still retain the readiness to share their last crust in the way of hospitality. Warm hearted and likeable to those who approach them in a friendly, human way, they become distant and inaccessible to the superior and condescending.

This interesting, but distinct and peculiar people, became citizens of the United States by the treaties following the Mexican war. They still call themselves Mexicans, although they have no interest in Mexico, and are thoroughly loyal to the American government, as shown by their hearty and patriotic participation in the war against Germany. Notwithstanding the fact that they and their land were made a part of the United States without the formality of asking their consent, the American government has never done anything for their educational or industrial uplift, although it has lavished thousands of dollars for such purposes upon the Indians by their side. For a poor and ignorant people to educate and uplift themselves is a difficult task. While there were not wanting progressive men among them who desired education for their people, the majority were indifferent and the ecclesiastics were vehemently opposed to non-Catholic schools. Not until 1891 was it possible to secure the enactment in New Mexico of a law creating a public school system. Even then many years passed before such a system could be made effective except in towns where the American population predominated. Thus for years the mission schools offered to many of the native people their only opportunity for a modern education. Beginning as early as 1871 such schools were established by the Methodists, Congregationalists, Presbyterians, and other denominations. They have been the fount from which education for the Spanish-speaking people has flowed, creating the demand for education and making possible the supply. In one county of New Mexico, not long since, the county Superintendent, himself a Spanish-American and a Catholic, expressed appreciation of the fact that a large majority of the competent teachers in the county received their training in mission schools.

The public school system has made progress against tremendous odds, especially in the last five years, but there still remains in New Mexico and in other States great need of mission schools for the education of Spanish-speaking youth. The state institutions are beyond the reach of most of them. The need is for schools that will take students who have little knowledge of English, teach them to speak and write that language, give them

education in both academic and industrial lines adapted to their practical needs, together with a thorough grounding in the meaning of American citizenship and the essential elements of morals and the Christian religion. Educational efforts in behalf of the Spanish-Americans should undoubtedly be increased rather than diminished for the next twenty-five years. But, in view of changing conditions, all Boards engaging in this work might wisely join in a careful survey of the conditions and shape their future policy not according to their traditional methods, but according to the actual needs.

Many of the leading denominations have been engaged for years in efforts to evangelize the Spanish-Americans. Experience has shown that they are, as is natural under the conditions of their life, extremely conservative and tenacious of their traditions and customs. By temperament and habit they are inclined to accept authority without question. They are fond of ceremony and symbol without the necessity of knowing definitely their significance. Moreover they are not—at least the older ones—a reading people, many of them not being able to read, and those that are able not being inclined to use their knowledge extensively. But the most serious obstacle to their acceptance of the Protestant faith has been its stricter moral requirements. Nevertheless, not a few have become Protestants, a still larger number sympathetic hearers, and a very large number have been influenced in their ideas of religion and life, although remaining nominal Catholics. It is possible that even larger results might have been achieved if Spanish-American character and temperament had been better understood, and their racial habits treated more sympathetically. A more dignified housing of the church than has usually been provided would have been helpful to the work, and it is conceivable that greater richness of ceremony and symbol might be used effectively in reaching a people who crave such things.

A study of the problem of Spanish-American evangelization might wisely be undertaken jointly by the denominations engaged in this work, a study in which the psychology, temperament, customs and environment of the Spanish-American should be taken into account. If, in addition, there could be such cooperation and increase of interest as to make it possible to do the work in a more ample way, the gain would be immense.

Certainly the Spanish-American in the Southwest should have a fair chance to enter into the spirit of the land that forcibly adopted them. Especially should they be liberated from the bondage of ignorance and superstition, and receive that priceless heritage of every American, the right to determine their own religious life on the basis of the fullest information and to enter into the glorious liberty of the children of God.

If the duty and privilege of so doing does not sufficiently move us, we should at least see the necessity of it. In New Mexico and in other sections where a large part of the people are of this race, it is not possible to have clean politics, public health, pure morals, or intelligent citizenship, except by the participation of the Spanish-Americans. That they may be a menace has been shown in the past by the prevalence of infectious diseases, political corruption, and intemperance. That they may be, on the other hand, a tremendous asset is shown by their decisive swing to prohibition and their patriotic participation in the war. That they are capable of producng leaders is shown by the fact that many of the prominent officials of the state of New Mexico are Spanish Americans. It is not too much to say that what the Southwest shall be twenty-five years from now will depend largely on what the Spanish-Americans become.

2. In the last seven years, since the revolution in Mexico, there has arisen a Mexican problem, which, if not entirely new, is so enlarged as to constitute a new problem. Refugees driven out by revolution and counter-revolution, laborers starved out by industrial conditions, adventurers in quest of novelty or gain, have constantly crossed the long border line between the United States and Mexico. While there are no statistics that can accurately give the number, it is known to be large, probably three-quarters of a million. While they have followed the great trunk lines of railroad to almost every part of the United States, the great majority of them are concentrated in the Southwest. In many a town and mining camp they constitute a majority of the population.

These people are of all sorts and conditions, from wealthy refugees to the poorest and most destitute. A considerable number of the artisan and small shop-keeper class are found among them, representing the middle class in society, as nearly as it is represented in Mexico. The great majority are poor, unskilled laborers, commonly called cholos. Those of the last named class usually show clear indications of the Indian in their ancestry, but they speak the Spanish language, and are Mexican in their immediate antecedents.

In the border strip one hundred miles wide there is naturally a mixture of native born Spanish-Americans and these immigrant Mexicans; but in the main they are a distinct people, and present a distinct problem. Migrant to a degree, they have no permanent abiding place, but go wherever industrial conditions invite. Mexican to the core, from Mexico they came, and to Mexico they hope to return. Deeply imbued with race consciousness and race prejudice, they are inclined to be hostile to America and things American.

As to religion, they are largely without it. Most of them have cut loose from the Roman Catholic Church or have become indifferent to it. Removal from the old environment has freed them from conventional religious habits and customs. This does not mean that they are inclined to Protestantism, but only that their souls are vacant and to let to the first applicant,—infidelity, socialism, Bolshevism, or what not. It does mean, however, that in approaching them on religious subjects it is not necessary to tunnel through a thick wall of conservatism and prejudice. This is a great advantage so far as quick results are concerned, and is reflected in the fact that evangelization among them all along the border, from the Gulf of Mexico to the Pacific coast has yielded prompt and encouraging results far in excess of similar work among the more provincial and conservative Spanish-Americans. Thus they constitute a most promising field for missionary labor.

The fact that these people are to be found almost wholly in Mexican quarters of American towns makes the approach to them different from that to our native Spanish-Americans, who live largely in isolated villages, hamlets, or ranches. In case of the latter, the missionary goes to a people who are occupying the land that has been occupied by them and their ancestors for generations. In the former they deal with an immigrant people who have come to us. In work among the migrant Mexicans, the local Protestant churches should always be enlisted, if possible. Much depends upon the friendly attitude of the local people, and this will be a large element in successful work. Community work will be found of great value. The Mexicans, because of their social instincts, are peculiarly susceptible to community affairs, social, musical, political and religious. It is sometimes easier to reach a hundred Mexicans than to reach one. If the American community will make friendly advances in the way of interest and fellowship, not of patronage and superiority, the Mexican people will be found particularly susceptible to such influences; and the soil will thus be prepared for the seed of the Word.

Although a large percentage of the immigrant Mexicans are illiterate, reading matter, if brief and breezy in character, is apt to receive considerable currency. They have a way of reading things aloud in groups. It is further to be said that these people are excellent propagators of any new ideas they may acquire, both because of their enthusiasm over their new acquisition and because of their migratory habits. They may be counted on to carry the Gospel message, if it is deeply lodged in their hearts, to their compatriots in different parts of this country and finally to Mexico.

Courtesy of the Literary Digest

POLYGAMY, ONE OF THE FRUITS OF MORMONISM

The late Prophet Joseph F. Smith, President of the Mormon Church, and a part of his family which consisted of six wives, 43 children and 95 grand children

Mormons of Today and How to Win Them*

BY WILLIAM E. LA RUE, B. D., ROCHESTER, N. Y.

Author of "The Foundations of Mormonism"

THE Mormons of today bear clear evidence of the impact of Christianity upon them. They have lived in the environment of our moral civilization and so have come to share many of our moral ideals. Under the wider knowledge which has distinguished our age as an age of enlightenment and progress, the Mormon people have been compelled to make many modifications in their original beliefs and practices.

The Mormons are not the same today that they were fifty years ago. Their fathers were very susceptible, they were very credulous, they were living in an atmosphere of superstition. It was because of the crude conditions that prevailed on the American frontier that Joseph Smith was able to find people who would believe his incredible stories. It is doubtful if the Mormons of our time would believe them except for the fact that they are within the momentum of the movement. Had Joseph Smith lived in our day and told the story of finding golden plates in a stone box, even if our sinful eyes could not see the plates, we would at least

* The aim of this article is to set forth briefly the present status of the Mormon Church, as it may be of interest to Christian workers and the promoters of American evangelization. No attempt is made to deal fully with any of the many vital and fundamental facts in Mormon history and belief. That could not be included within our limitations.—W. E. LaRue.

insist upon seeing the box. The Mormons of today would hardly submit to be led about here and there, facing one wretched experience after another, under the guidance of their visionary prophet. Bankruptcy always followed on his trail. It was only after Brigham Young, the successful general manager of Mormonism, came into control and put Yankee grit and practical genius in place of so-called visions and revelations that entries began to appear on the credit side of the Mormon ledger.

The Mormons are not the same as when Brigham Young and Heber C. Kimball thundered forth their invective against the government of the United States; not the same as when old Jedidiah M. Grant preached the awful doctrine of "Blood atonement;" not the same as in the days when the Danites stood as guarding angels to despoil the Gentiles and wreak vengeance upon apostates; not the same as in the days of the Mountain Meadows massacre; not the same as when the government sent its army to enforce its demands; not the same as when polygamy went on unchecked and old men vied with each other for possession of the choicest of the women converts who had migrated to Utah.

Mormon history does not read well. Mormons of all classes would like to turn attention to things more lovely and of better report. To go digging into that history is like digging into a dyke. It is disastrous to Mormon prestige. Therefore the Mormons would like to have us swallow uncritically the story which their own clever editors have written.

The Mormons of today are divided into three sects or factions. There are the *Brighamites, Josephites, and Hederickites.* These are the survivors of at least eighteen sects that have appeared among the Mormons. The greatest of these are the *Brighamites,* who take their name from Brigham Young, and have their center at Salt Lake City, Utah. They number approximately 500,000 and are otherwise known as, "The Church of Jesus Christ of Latter Day Saints." Heber J. Grant has recently been elected President and is recognized as "Prophet, Seer and Revelator," but, like his predecessors, fails to make good in these capacities.

The *Josephites* take their name from Joseph Smith, the oldest son of Joseph Smith, founder of the cult. This son in 1860 gathered about him some of the old Mormons and formed "The Reorganized Church of Jesus Christ of Latter Day Saints." This sect now numbers approximately 100,000 and has its headquarters at Lamoni, Iowa. Frederick M. Smith, grandson of the first Prophet Smith, has lately succeeded to the Presidency as "Prophet, Seer, and Revelator." This sect is antagonistic to polygamy and has no fellowship with the *Brighamites.* The Mormon sects look on each other as "Apostates."

The *Hederickites* take their name from Granville Hederick

who many years ago balked at certain things which led him and his few followers to regard the Prophet Smith as a "Fallen Prophet." This sect is officially known as "The Church of Christ", the original name by which the Mormon Church was called. Their headquarters are located at Independence, Missouri, where they have possession of the famous "Temple Lot," which the first Mormon Prophet consecrated for the building of a great Temple.

The spiritual needs of the Mormon people are many and real. They have shown themselves possessed of great energy and capable of great tasks. They have strong and genuine religious impulses which have been misguided. They have been taught to frown upon all other organized forces of Christianity and believe that they are the sole custodians of true religious faith. There is a woeful ignorance among them of the history of Christianity, and even the history of their own faith. The people are priest-ridden and are taught to regard apostacy as the "deadliest of all sins."

It is because of their lack of the true knowledge of Christ and His Gospel that Mormons are in need of missionary endeavor. The Mormons themselves are great propagandists. Since the organization of their church in 1830, they have multiplied their six charter members by 100,000. They are sending out a constant stream of missionaries and nothing delights them more than to receive converts from some Christian Church. The Brighamites tell people that polygamy is "a dead issue," but when asked if they believe in it, they admit that they do. It is openly taught in their text books which are circulated through the mails.

The dissemination of Christian truth and education will do much to work desired changes in Mormondom. The way to overcome falsehood is with truth. Not alone polygamy but many other elements of Mormon teaching should be understood and a warning sounded against them. The whole system is shot through with ignorance, priestcraft and superstition.

The Mormons have changed their methods of work in some respects. Hitherto, they taught their people to flee to Zion out of the "eastern countries." Now they are building temples outside of Utah where they carry on their mystic rites. In Hawaii, they have just completed a temple costing $200,000 and in Canada they have erected another at the cost of $600,000. The tithing system produces a great inflow of wealth by which such enterprises are readily accomplished. They are dividing off the territory of the United States and establishing missionary headquarters, centers of propaganda, in many of our largest cities, sending out women missionaries along with the men. Recently they erected a large church in Brooklyn, New York. They are also carrying on a propaganda through the press. *The Deseret News* reports that the Mormon writer, Dr. Talmadge, has in the past two years had

Courtesy of the Literary Digest

THE NEW MORMON TEMPLE IN BROOKLYN, N. Y.

his articles published "in hundreds of millions of copies in the great newspapers of the country."

From these facts it is apparent that the ground of anti-Mormon work must be shifted. The Mormons must be met wherever they are—in every state of the union and in foreign lands. The problem of offsetting their propaganda is complicated and difficult. Christian workers should learn the truth about the system represented by these propagandists and tell it boldly, even though the duty may not be pleasant. It may keep your neighbors from falling into the clutches of Mormonism.

It has been possible to organize Christian churches in Mormon communities through the Gentiles who have settled there. While apostate Mormons may never take any active interest in any other religious faith, their children sometimes do. Converts to Mormonism, gathered from other localities, when they reach the Mormon communities sometimes become disillusioned, and return to the Christian Church. Many young Mormons are also learning to think for themselves and so think their way out of Mormonism, sometimes helping to form Christian churches in Mormon territory. The work of Christian evangelization must be maintained at "concert pitch" in all Mormon communities. This can best be done through the organized Church. Christians must not look on complacently while this darksome thing which originated in a corner fastens its hold upon the people of America.

Gospel Cruisers and Chapel Cars

A Story of Reaching the Neglected Areas in America

BY COE HAYNE, NEW YORK

The American Baptist Home Mission Society

THE captain of the Gospel cruiser, 'Robert G. Seymour,'' anchored his boat in a deep cove where neither out-going tide nor high winds might cause a mishap, and went ashore to arrange for a meeting in a nearby school house. After he had called at several homes, he was met by a tall young woodsman who came swinging down the path leading to the doorstep of a primitive log house. The youth had seen the captain before and knew his mission.

''I wouldn't advise you to call at dad's house, sir,'' said the native. ''You see,'' he hastened to explain, ''dad don't have no truck with preachers and he'd treat you impolite.''

Observing that the young fellow was well disposed toward him, the missionary spoke cordially and passed on without calling on ''dad.'' But a Sunday-school was started in the settlement and whenever the missionary-captain anchored in the cove he held a preaching service which the son of the man who had no ''truck with preachers'' invariably attended.

One day word was sent to the captain of the Gospel cruiser that a death had occurred in the home of this settler. Would the captain please come and preach a funeral sermon over the body of his son? As all the neighbors wanted to attend the service, the messenger said the service would be held in the school house. The captain replied that he was very ready to render what service he could.

The owner of a little saw-mill used his team and bob-sleigh to carry the mourners from the home to the school house and on a low, hand-made sled, covered with evergreens, rested the body of the boy as it was conveyed to the school house and to the grave. The father, walking beside the casket, drove the one ox hitched to the sled.

It is almost needless to add that after that day there was no one in the community more ready to welcome the captain of the Gospel cruiser to his home than this grief-stricken father. He had discovered how necessary sometimes is the comforting Gospel of Christ.

The above story told to the writer by Rev. W. R. Howell, formerly commander of the ''Robert G. Seymour,'' illustrated several things relating to the work carried on by colporteur-missionaries by means of the Gospel cruiser.

Many communities situated on the arms and inlets of Puget

THE "ROBERT G. SEYMOUR" THE LARGEST GASOLENE DRIVEN GOSPEL CRUISER IN AMERICAN WATERS

Sound or Coos Bay cannot be reached except by water transportation. A few years ago this situation was brought home to the only Baptist pastor in two whole counties in Oregon. One day while traveling in a river boat he noticed that the craft stopped to discharge freight at the many piers along the way. It was the only means of reaching the people, and the thought came to him "Why cannot this river be used to carry the Gospel as well as goods to the people? If only we had a colporteur-missionary in a Gospel boat!"

The first cruiser of the present fleet commissioned under Baptist auspices is the "Life-Line" which plies the waters of Coos Bay, Oregon. She was constructed under the supervision of Captain G. L. Hall, who is the present commander of the "Robert G. Seymour," of Seattle. These boats were built by the American Baptist Publication Society for the special work in which they are engaged, and are under the general supervision of Rev. George L. White of Los Angeles, joint division secretary for the latter Society and the American Baptist Home Mission Society. They embody features which have been accepted after a previous attempt to use a missionary boat had failed because of the lack of chapel space. The "Life Line" is of the glass cabin cruiser type, forty feet long, and is equipped with a twenty-four horse-power engine.

The machinery is so arranged that one man can handle the boat. The main cabin is large enough to hold between thirty and forty people.

The "Robert G. Seymour," the largest gasoline-driven Gospel cruiser afloat in American waters, is fifty-one and a half feet long. She is equipped with a four-cylinder, forty-horse-power Corliss engine and can be operated by one man. Both boats have complete electric lighting equipment with a search-light for night travel. The cabin of the "Robert G. Seymour," which serves as chapel as well as living quarters for the missionary-commander and his helper, is fitted with lockers for storage, an organ, and a loan library.

Puget Sound, with its one thousand seven hundred miles of coast line, is the scene of the "Robert G. Seymour's" activities. Here are eighteen counties accessible to sea-going vessels giving Washington more inland water front than any other state in the Union. In the many arms and inlets are countless islands and villages where absolute pioneer conditions still prevail. While sixty per cent of the points touched by the Gospel cruiser are within one hundred miles of Seattle and others within fifty miles of some one of the thriving cities of Olympia, Tacoma, Seattle, Everett or Bellingham, yet forests, as dense as any in America, and long water routes, isolate these communities from the above mentioned centers of population.

Using the school census as a basis of calculation it is estimated that one-third of the population of Washington is of foreign birth, and that ten per cent of the people living in school districts have no church or Sunday-school privileges. The men, whose families live in these remote communities, are employed in nine hundred saw-mills, four hundred and fifty shingle-mills and one thousand two hundred logging and bolt-camps.

The colporteur-captain preaches in school houses, cabins, logging and mining camps, barns and dance halls. On board his boat he carries magazines, papers and other literature printed in seven languages for free distribution. Books are loaned from the library. Preaching stations have been opened, Sunday-schools organized and chapels built as results of the Gospel cruiser work. Often the boat is used for a "relief ship" for families in distress.

GOSPEL ROLLING STOCK

Another unique and successful form of colporteur-missionary work is carried on by means of the Chapel Car. Seven are owned by the American Baptist Publication Society and are available for home missionary work. Each car is a chapel in itself, with space provided for the living quarters of the missionary and his wife.

By means of the chapel car people have been gathered together in public services who might otherwise be deprived of hearing the Gospel. Hundreds of towns have been visited and many men and women have been converted through their use. By their ministry 218 churches and 358 Sunday-schools have been organized, 179 meeting houses built, 272 pastors settled, 24,919 conversions reported, with 8,530 additions to the churches brought about otherwise than by baptism and 18,724 Scriptures distributed. The cars and their present fields of labor are as follows:

AUDIENCE ROOM OF THE CHURCH ON WHEELS

Chapel Car "Evangel," Rev. V. E. Clarke and wife, Nebraska.
Chapel Car "Glad Tidings," Rev. F. I. Blanchard and wife, Missouri.
Chapel Car "Emmanuel," Colorado.
Chapel Car "Messenger of Peace," Rev. T. R. Gale and wife, Washington.
Chapel Car "Herald of Hope," Rev. W. F. Newton and wife, W. Va.
Chapel Car "Grace," Rev. E. R. Hermiston and wife, California.
Chapel Car "Good Will," Rev. W. C. Driver and wife, Oregon.

Here is the record of "Evangel" during sixty months, a service representative of that rendered by the workers in charge of the other cars: sermons, 2,188; families visited, 3,993; copies of the Scriptures distributed, 2,975; conversions, 892; baptisms, 596; additions to churches otherwise than by baptism, 490; pastors settled with salary raised, 19; church buildings erected, 5.

The following is a beautiful story of a conversion in one of these chapel cars. One hot day in July a car was attached to an express train for a long journey. All day long, services were held every two hours, to which the passengers were invited. Many came because they liked the singing; others because they wanted a change; some because they loved the Gospel. One man attended every service. No appeal seemed to move him. He was interested—that was all. At the last meeting of the day he was the first to respond to the invitation to take Jesus Christ as his Saviour. "I don't know who you are or who sent you," he said to the missionary, "but I have a little girl who will always believe that God sent you. Since she was big enough to say her 'Now I lay me' she has added 'Oh Jesus, bless papa, and make him love you.' She is now eleven years old. I shall wire at the next stop that Jesus has heard her prayer."

America's Crisis and Opportunity

BY REV. CHARLES L. WHITE, D. D., NEW YORK

Executive Secretary of the American Baptist Home Mission Society

THE nineteenth century saw a Republic of thirteen states—leaping rivers, sweeping across praries and over mountains—push on to the Pacific and northward to Alaska opening the way for peoples climbing toward freedom. What may not the twentieth century witness in the intensive growth of the same area?

The Christian churches of America can do through their membership and organizations within the lifetime of this generation exactly as much as God can do with the human tools at His disposal. Shall these tools be dull, poorly tempered, weakly made, or beaten out on the church anvils under the hammer of divine truth, and then hardened, sharpened, and tested? The slogan of the churches of the present century may well be: *"Have the tools ready; God will give thee work."* Some tools must be sharp to cut away the underbrush. Others must be made to plant the seed, to cultivate the soil, and still others to garner the wheat.

What are the peoples among whom our churches must labor? Formerly they were alike; now they are unlike. Nothing in the history of the world faintly foretold the multitudes who have come from many lands to get the gold, the freedom, and the blessings of America.

Among the first group of selectmen in Cambridge, Massachusetts, were those who carried out a vote of the town meeting to build a road extending a few miles westward into the wilderness. When they reported their work and the expense they were asked why they built so long a road. The chairman answered: "While we were doing the work we thought we might as well build it as far as a road would ever be needed in that direction." Are the Christian workmen of today holding views as short sighted and as incommensurate with America's future greatness in population, material increase, intellectual growth, and spiritual influence?

A CENTURY HENCE

A hundred years from now how many inhabitants will dwell within our borders? What dangers will have been faced and escaped? What civil wars may threaten our land? What foreign complications may rise to embarrass us? Great social and industrial upheavals may break forth like slumbering volcanoes and try our souls. New and sudden national and international tests may come to our democracy. Dangerous caste systems may be produced by pride and wealth and arrogance. Heavy chastise-

ments may be visited upon the land if its people forget God. Painful social reconstructions will appear if men trample the Golden Rule under their feet. These questions suggest a hundred others that rise to perplex American churches and to confound not a few Christians as they contemplate the spiritual work that must be done and gird themselves for the strenuous tasks ahead.

The immensity of the task to make Christian even the cities in America is reflected in the experience of a man who notes the different nationalities he may meet in a single week. On Monday morning a Roumanian ashman cleans his cellar and a Pole whitewashes it walls. A Hollander prunes his vines; a German plumber comes to stop a leak in his bathroom and this man's helper is a Dane. His cook is a Swede, and the waitress is a Norwegian. As he leaves for his office a Belgian seamstress enters to help his wife. The man who paints his front fence is from Switzerland. He gives his laundry to a Chinaman, visits a Russian tailor, orders groceries of a Welshman, meat from a Scotchman, and purchases fish at a Frenchman's store. As he waits for a trolley car an Italian vegetable man passes, while he is talking with an Irish policeman. The next day he buys hardware from an Alsatian and learns that his milkman is a Lapp, and his cobbler a Hungarian. In the evening a Philippine bell-boy shows him to a room in a hotel and among the waiters are Slovaks, Greeks, and Servians. The next day he takes luncheon in a Turkish restaurant, engages a Syrian to mend some rugs and purchases two more from an Armenian. In the afternoon he meets a college classmate, a Bulgarian, who introduces him to a Montenegrin. That evening he learns that the Austrian consul of the city has rented the house opposite. On Sunday he meets a Cuban Protestant at church and finds a Mexican, a Brazilian, a Lithuanian, a Peruvian, and a Haitian in a popular Sunday-school class of one hundred men. A Japanese merchant and his family attended evening service and the next day, as chairman of the committee to look after the repairs of the church, he learns that the Portuguese sexton has died, and selects a Canadian in his place. The following day a Spaniard washes his office windows, and a Jew wishes him a merry Christmas. In an early train, he counts twenty-eight passengers in the car. Four are reading German papers, twelve Jewish, six Italian, and he concludes that the only American-born man in the car besides himself is a Negro!

If the churches in such a city, and if the churches in all the land, can Christianize the various national groups, the Kingdom of God will extend its rule in many other countries dominated by interpretations of the Christian faith at variance with the simplicity of the Gospel of Christ. If America can be made thoroughly Christian, its influence will carry more weight than hitherto among

the non-Christian nations and will counteract the evil tendencies of militarism, autocracy and social degeneracy in so-called Christian nations.

INTERNATIONAL EXCHANGE

Into America very many of the blessings of democracy and of Christianity have come and here numerous dreams of freedom have been realized. It may be the arena of the greatest spiritual conflict between Christianity and paganism which the world has ever seen. America is the caldron into which the silver and gold of many nationalities is being melted, to run into the molds of God's purposes. The most important international exchange is the exchange of foreigners fresh from the old world for earlier men and women who came to America, and in it have had their lives fused, purified and saved. America is the land where the largest plans of God for the people of the earth seem to be ripening.

The Japanese current striking the western shores of North America suggests the spiritual influence which Asia, when Christianized, may yet exert upon the new world. The Gulf Stream illustrates the hundred currents that flow from America to temper the harsh climate in northwestern Europe. If the Gulf Stream should cease to flow eastward, what would happen? If spiritual influences from America should no longer pour toward Europe, Asia, and Africa, especially in these days of national testings, how many spiritual harvests would never ripen? Dr. L. C. Barnes has interestingly said in his book, "Elemental Forces in Home Missions," that America is Messianic. To Christianize certain nations and all the national groups of the earth living in this land is to make the country the Messiah to all the darkened peoples of the world.

America has enjoyed a providential preparation for exerting a Christian, world-wide, gentle, but predominating influence. Its inheritance and environment have attracted many of the world's best people of achievement and ambition. America had a new start in life amid surroundings calculated to develop strength. Its driving power has been Christian optimism. In it the ideal man of world-wide sympathy is to be developed. Its experiment of life in the open air of freedom has attracted many millions of men wearied of national oppression and of religious despotism.

If the churches do well their task, the cutting edge of America will be that of a Christian nation whose democracy is the foe of despotism, and whose freedom of life and of faith will become increasingly attractive to those in other lands now oppressed by religious systems. After the great war now devastating the nations, America's influence must be larger than ever. The churches,

therefore, and the missionary organizations uniting to make the nations Christian must be strongly supported and generously maintained in these days, when a civilization that appeared to be Christian has been almost shattered. America reaches out to bless the peoples of the world, daily brought nearer together by science and invention. The evangelical churches of the United States and Canada have the greatest opportunities ever entrusted to groups of Christian believers to extend a knowledge of the Gospel, not only to the incoming millions from other lands, to all in the Latin-American republics of North and South America, but also to the backward and non-Christian of all the nations of the earth.

America has imported through Ellis Island and similar places raw material from all the nations. Some of this raw material of human life is passed through the American picking machine, carder, spinning-frame, and in the loom the design of freedom and purpose appears in the finished fabric. In this achievement the public school and the churches have worked hand in hand.

Some of the unpromising imports are diamonds in the rough. They are uneven and require much cutting and polishing by skilful hands on the stones of education and religion. But when this is done they flash forth the hidden light and find their proper setting in the social and industrial orders. Other imports are so plastic and weak that they need to be mixed with faith and love before they can be safely set in the permanent forms of American Christian life. All of this new human material in the finished state as little resembles its first condition as the bronze statue reminds one of the ores from which it was made.

America's greatest exports are not her grain and manufactures, but her finished spiritual products—men and women transformed by education and freedom, and transfigured by the Gospel of Christ. These redeemed souls will carry America's business methods, liberty, equality, fraternity, neighborliness, community spirit, initiative, brotherhood, evangelistic methods, and the passion for Christian service into all the nations of the world. East, west, north and south, American men and women trained by the Christian churches will be scattered as the living seed of the Kingdom of God, and as residents, merchants, travelers and missionaries will give the world their best.

THE CRISIS THAT FACES THE CHURCHES

When we think of the possible Christian conquests of tomorrow there is general agreement that the churches of today are facing a genuine crisis. America is a place where the forces of evil are doubtless massing to make their attempt to destroy the present economic order. Enemies are at work insidiously spreading destructive ideas and are carrying on their propaganda in

various languages by most skilful methods. Their aim is to undermine the faith of foreign groups of people in the present industrial order. The appeal is directed to the prejudices of those who have the new and fascinating temptations which come with large wages and isolation in a crowd. These apostles of iconoclasm, as skilful emissaries of evil, openly speak to the workmen by their side, and cautiously to strangers, knowing that evil as well as good is a leaven that by an invisible process changes the whole of the lump.

These agitators see that the present social and industrial unrest that follows the war furnish a fortunate time to scatter the seeds of class hatred over a world whose horizons are dimmed by the clouds of enmity. Evil is always militant. Hitherto the saloons have been the meeting places of these agitators. Hereafter the industrial clubs and quiet retreats will shelter their hidden activities. They are not relying, however, upon the weapons of iron, brass and steel, but are experienced in the manufacture and use of high explosives. Their leaders are often the educated rascals of Europe and the discontented foreigners who have slipped into America.

The mass movements in Asia are toward Christianity. The mass movements of Europe and America are, we fear, away from Christianity. The great majority of those who are discontented with the present conditions in America are in the industrial groups. Most of those appealed to by present agitators believe in law and order. They concede that the adjustments needed between labor and capital should be brought about by constant and fraternal conferences between those whose interests seem to clash, but which are in reality the same. The churches of America are largely composed of the laboring people, who at heart believe that arbitration is the only way in which the industrial unrest of today can lead to the industrial faith of tomorrow. Those who have enjoyed the benefits of American institutions, and whose daily life and livelihood are bound up in the struggles of the present time, should stand firmly for a careful examination of all the facts that explain social and industrial conditions, insisting that they be settled by arbitration. The message of the churches and their members who are in labor organizations should be a note of warning against following leaders who favor an industrial war, that will bring suffering to all parties and lead to no sure and sane results.

The home mission societies in America, always active in building churches, have a large share through the appeal to the individual and family in solidifying labor organizations which henceforth will play a great part in those human betterments, and which the world is anxious to possess. No other group in America, in rural and

urban centers, will touch so many lives and is in a position to be so helpful to those whose difficulties can be overcome, if a common meeting ground can be found. Why should not the church buildings of America be used as gathering places of all types of organizations that stand for brotherhood and mutual helpfulness? The touch of Christ alone can settle the industrial unrest in our land. Surely the churches stand for human brotherhood and the worship of a God of unfailing love and justice, and are the centers from which should emanate a new understanding that shall be the oil on the waters in the present seething sea of unrest.

Several denominations, through their national missionary societies, are establishing departments of social service to study conditions and create contacts for all types of people. Buildings devoted to Christian social service are also rising in many places. The American Baptist Home Mission Societies already have established such buildings for the Japanese women of Seattle, the Chinese of San Francisco, the foreign groups in East Hammond and Indiana Harbor in Indiana, the Morgan House for the Negroes in Pittsburgh, Pennsylvania, the Hungarian Home in New York City, the Dietz Memorial in Brooklyn, New York, and the Judson Memorial in New York City. In many other centers these and other societies are planning to do a similar work. Rural social service buildings are to be provided at the cross roads to enable country churches to become community centers. Such buildings interpret the spirit of the Saviour of the world, and assist men and women of different races and classes to feel the healing and unifying power of the Gospel.

The first Protestants to arrive in America succeeded not so much because of what they brought with them as because of what they were. They reached the strange shores equipped with axe and saw, gun and Bible, a clean conscience and high thoughts. They established simple homes, necessary schools and plain, commodious churches. Thus these small groups of pioneers have grown into a nation of a million souls. The regions west of the Mississippi, also, were developed by those who did not leave their religion behind them. The results already seen could not have been brought about if the home mission societies had not furnished spiritual leaders in the new communities.

Christ's plan is to complete the tasks of the earlier workmen by the toil of the Christians of today. We are to build the superstructures on a foundation laid by hands now quiet. We must dig for gold in the mines opened in the earlier days. We are to macadamize the roads already cut through the wilderness. We must cultivate and harvest what others have planted. Christ alone can make our later work bear fruit made possible by the earlier planting.

BEST METHODS

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BEST METHODS FOR COLLEGES

If the world is to be brought to the knowledge of Jesus Christ, the work must be done in large part by students. The supreme need is not money, but life. Our colleges must become our recruiting stations and our training camps. One-tenth of one year's student body from American Colleges would furnish the entire number of missionaries needed for the whole world.

THE FIRST STUDENT VOLUNTEER DECLARATION

The first foreign missionaries of modern times were two students. There was no great convention to arouse enthusiasm and to inspire the drawing up or the signing of this first student volunteer declaration. No stirring addresses, no inspiring music, no impassioned appeals from the furloughed missionaries to challenge them to a following of heroic leadership. Few volumes of missionary heroism save the Acts of the Apostles were on their table. Instead of the stimulating thrill of comrades all about them whose hearts were stirred by the same great purpose, these first two student volunteers were surrounded by a Church indifferent to the great non-Christian world, and by a faculty and student body who counted them fanatics. Thus met Bartholomew Ziegenbalg and Henry Plutchau, the first volunteer band of Protestant missionaries.

With the burden of the great unsaved world on their hearts, these two students met together and prayed and covenanted "Never to seek anything but the glory of God, the spread of His Kingdom, and the salvation of mankind, and constantly to strive after personal holiness no matter where we may be or what crosses we have to bear." When pious King Frederick IV of Denmark became concerned about sending the Gospel to the people of India, he searched all Denmark for a young man who would go. His search revealed among Denmark's students and young ministers none who glimpsed the privilege of being the first Protestant missionary to the non-Christian world. Then he heard of these two German university students who had pledged themselves to go anywhere God would send them to carry the Gospel. He sought them out and eagerly they accepted the call.

So it came to pass that to a royal layman on Denmark's throne was given the privilege of sending out and supporting the first modern missionaries, and to two students came the opportunity of being the first Protestant missionaries to the non-Christian world. On November 29th, 1705, they sailed on the ship "Sophia Hedwig" for Tranquebar, preceding the English pioneer Carey by eighty-eight years. They laid the foundation upon which Carey gratefully testified that he largely builded his work, and on which all missionaries to India since that day have also builded.

STUDENTS ARE PIONEERS IN AMERICA ALSO

The oft told story of the beginning of American Foreign Missions needs to be repeated to students of each successive year.

On a hot August afternoon, in the year 1806, five young college students met in a beautiful maple grove near Williams College, Williamstown, Mass., to talk and pray about the great need of India for Christ. At

that time there was not a foreign missionary society in the United States and no missionary had ever sailed from America to a non-Christian land.

As the students talked together their leader, Samuel J. Mills, plead with them that it was possible for the Christian people of the world to give the Gospel not to India only, but to all the world. It was then that Mills faced his classmates with the words of consecrated determination that have since become world famous—"We can do it if we will." As they talked, clouds gathered and thunder and lightning foretold a coming shower. The five students hastily sought the shelter of a nearby haystack and continued their discussion and their prayer. They dedicated themselves to God for the work of spreading the Gospel throughout the heathen world. As they arose from their knees they saw a beautiful rainbow in the East which seemed to them a renewal of the promise of God's presence and blessing.

Their plea to be sent to the foreign field finally resulted in the organization of the first Foreign Mission Society in America, and a monument marks the exact spot on which the haystack stood. The monument bears the names of Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis and Bryan Green, the five students who were the first Americans to dedicate their lives to the spreading of the Gospel in the great non-Christian world.

COLLEGES AS RECRUITING STATIONS AND TRAINING CAMPS

Missionary Education Plans of the Student Volunteer Movement

J. Lovell Murray

With the colleges and universities settling back into normal conditions, with missionary programs of the churches being greatly expanded, with a new international interest spreading among students, with the missionary fields sending across their messages of upheaval and need and opportunity, the Student Volunteer Movement is planning for a vigorous year of missionary education. Its progress is to be promoted, as usual, in close cooperation with the Student Young Men's and Young Women's Christian Associations and with the missionary boards of the various churches. This progress, which embraces not only foreign missionary questions, but North American problems as well, involves a variety of methods.

1. First and easily foremost is the Mission Study Class, or World Fellowship group. Experience has shown that this method, though it is the most difficult, far out distances all others in effectiveness. Of the courses of study that will come in for first emphasis three are in line with the general theme that has been chosen for Mission Study in the churches: "The Conservation of Human Resources," namely, "Medical Missions" (Lambuth), "A Crusade of Compassion" (Allen & Mason), "New Life Currents in China" (Gamewell). Other Courses on which interest will be centered are "World Facts and America's Responsibility" (Patton), "The Call of a World Task" (Murray), "Marks of a World Christian" (Fleming), "A Better World" (Dennett), "The Riddle of Nearer Asia" (Mathews) and "The Goal of India" (Holland). Books on North American problems such as "Christian Americanization" (Brooks) and "Christianizing Community Life" (Ward and Edwards) will also be featured.

2. The World Problems Forum is a method that is gaining in popularity. As its name implies, its sessions consist of an address lasting through about half of the hour, and open discussion from the floor. The attendance is of course much larger than in the Mission Study class. The themes are connected and are based on a text book or a printed syllabus. Reference material is provided in which the members can browse in preparation for the discussion of the

assigned topics. The themes treated usually relate to the broader aspects of modern missions. The value of this method lies in its ability to reach a larger constituency than is possible through discussion groups and to popularize and rightly interpret the true meaning and processes of missions.

3. Lecture courses on Home and Foreign Missions will be offered in many institutions. These will be given by missionaries on furlough, mission board secretaries, returned world travelers, interested professors or others who can speak with special knowledge of certain aspects of the modern problems of applied Christianity.

4. Larger attention than formerly will be given to the organizing of individual missionary reading. The Committee will secure some of the newer missionary books—travel, biography, history, fiction, religion, world affairs—strong, modern, finely written books, and sign up students to read one or more of them. A schedule is drawn up and some one is responsible for each book, keeping it moving from one reader to the next.

5. Missions are now finding a larger part in the curricula not only of theological seminaries but also of other institutions of higher learning. This is due partly to a growing recognition of the true nature of Christian Missions, their significance for human progress and their interrelation with other branches of learning, and partly to their recent development as a science. Committees will encourage students to elect such courses and in some cases they may initiate a request from the student body for classroom instruction in missions.

6. The missionary meeting will continue to be stressed in the regular religious meetings of the college. These meetings are often the most popular gatherings held on the campus. In one state institution they were attended in a recent year by an average of over 800 men. Some of the meetings consist of programs given by students, while at others an address is given by a professor or outside speaker. Plays and pageants are sometimes given.

7. A wider use will probably be made than in previous years of the college paper. Committees will be assisted in supplying the editors of these papers with a few well selected facts of current importance, crisp comments to enlist the public interest, items relating to student life in non-Christian lands, short interviews with visiting missionaries or missionary boards, secretaries, carefully chosen quotations setting forth the relation of Christian missions to the great world problems of the day, brief views of notable books on world themes, extracts from letters written by missionary alumni, and other "copy" which wide-awake editors will be eager to accept.

8. A similar use will be made of bulletin boards. The same sort of material, only on a homeopathic scale, is suitable for display on these boards. An alert sub-committee should have this interest in charge and should see that the material is attractively displayed, very little at a time, and that it is changed at least twice a week.

9. Less use has been made of pictorial material than its effectiveness warrants. Stress will be laid on the value of photographs, posters and cartoons, as well as graphs, to set forth missionary information in appealing and challenging fashion. Imported posters, including the Student Volunteer Movement's set of thirty, dealing with "Christianity and World Reconstruction," will be displayed in a large number of institutions. Yet wider attention will be given, it is hoped, to the production of posters by local talent. Stereopticon lectures such as the one prepared by the Volunteer Movement on "Christianity and World Democracy" will be given in many colleges and universities.

10. Large attention will be directed also to the interest of missionary literature, apart from the text books referred to above. Some of this literature will be reference volumes and some will consist of popular books for general reading. Not only books will be circularized but some of the best pamphlets as well, including the Movement's "World Reconstruction Papers." Committees will be urged to see that some of the leading missionary periodicals are made available either in the library or in the reading room of the Association.

These methods on the one hand do not exhaust the means which the energy and ingenuity of local committees will devise, nor on the other hand will all of them be employed in any one institution. But they are all methods that are proving fruitful and all of them enter into the full program of missionary education for the coming college year.

HOSTS TO FOREIGN STUDENTS

How Some Americans are Meeting the Opportunity

Charles D. Hurrey

Hanover College, Hanover, Indiana, has offered a scholarship for Christian Oriental students which will provide tuition, room and board.

A young woman student from Chile, member of the Catholic Church, was recently entertained in a Christian home near New York City; she was much impressed with the morning devotions conducted by the head of the house and after he had gone to take his train for New York, she remarked, "How grateful you women in America should be that your husbands are interested in religion; most of the men in my country are totally indifferent to the religious life and practices.

The secretary of the Young Men's Christian Association in Lehigh University frequently takes a group of foreign students in his automobile out in the country for a picnic; recently a group of Chinese students were thus introduced to Pennsylvania farm life and greatly enjoyed the experience.

Chambers of Commerce in America are awaking to the importance of extending hospitality to foreign students in their communities. A few days ago the Chamber of Commerce in Columbus, Ohio, entertained at luncheon one hundred and twenty-five Chinese students who were meeting in the city in convention; the addresses on this occasion did very much to strengthen the ties of friendship between the two nations.

Certain industrial leaders in America are inviting foreign students to inspect their manufacturing plants and are taking special pride in explaining the welfare activities connected with such institutions; a group of Latin Americans recently visited such a plant in New England and were deeply impressed by the comfortable rest room and other facilities provided by the industrial concern for the young women in their employ.

THE YALE '98 BAND

In the class of 1898 at Yale College, there was a group of very earnest student volunteers, among whom were five young men who decided that they would devote their first year after graduation to an effort to share their own missionary vision with the young people of the country. There was the problem not only of taking out a year from the period of preparation for their life work, but also of financing their program. However, they were so earnest in their devotion to the cause and in their conviction that they should do this work, that they went forward in faith that the money would be provided without making a charge on the people whom they intended to serve. They had dedicated themselves to this service, and after consultation with some wise advisors, like Dr. Robt. E. Speer, they began their work. Several times they were

without enough money to purchase railroad tickets from one city to the next, yet never were they unable to meet expenses on the whole itinerary, which led them from Boston to Chicago and back.

They were insistent that every day the five of them should begin with a season of prayer and Bible study, and that they should have one day in seven for rest. When Sundays and the other five days a week were filled with meetings, Mondays were steadfastly held as days of rest. One of the five young men was Lawrence Thurston, of Whitinsville, Mass., who became the promoter and pioneer of the Yale Mission in China. Another member of the "Yale '98 Band" was Brownwell Gage, who became Dean of Arts of the Yale Mission in Changsha, China. Another was C. V. Vickrey, who has been the organizer of the Young People's Missionary Movement which extended later into the Missionary Education Movement. Mr. Vickrey also has been Organizing Director of the Armenian and Syrian Relief Committee which has raised and sent out some $20,000,000, an amount which is larger than the budget of most of the denominational Foreign Mission Boards. The fourth young man, Enoch F. Bell, for many years was a missionary in Japan and now is one of the secretaries of the American Board of Commissioners for Foreign Missions. The fifth member was D. Brewer Eddy, another secretary of the American Board. The experience of the "Yale '98 Band" was a remarkable instance of the achievements of college men when enthusiastic for missions, and shows the wonderful things accomplished for the Kingdom of God.

Robert E. Hume.

SMITH CENTERS ON GINLING

Some of the American colleges are becoming splendid big sisters to the struggling young universities and colleges in Eastern lands. Miss Betty M. Cairns tells of the way Smith girls in America have been working for Ginling girls in China.

"We have found that we are more successful if we exert our efforts in behalf of one definite thing. Therefore, we have taken Ginling College as our center of interest. The girls are much more ready to help if they know just what they are helping. Missionary appeals are oftentimes far too indefinite. This year we had slides of Ginling and we always have a speaker who knows something about it. Attractive little booklets, on Chinese style, containing interesting information about the college, as our center of interest. The girls After such a meeting as I have just mentioned we have a drive,—much like other drives with a definite quota, etc. This is one of Smith's ways of serving and it has proved successful. Another thing which I think helped a great deal was that we had the foreign students speak at a Christian Association meeting, and this brought them into closer touch with the other girls.

"Of course we have a publicity committee who keep attractive posters well within the sight of all. Other missionary work is done through a mission cabinet which cooperates with the Christian Association."

CHURCH WORK CAMPAIGN AT MOUNT HOLYOKE

By Virginia M. Bliss

Why are not more college girls definitely interested in church work? If they are, do they know the various kinds of church work into which they can go? To answer these questions, Mount Holyoke students with the assistance of the faculty and particularly of Miss Wild of the Bible Department, undertook a church work campaign. Leaflets of the following type were prepared:

1. Religious Education
   A. Voluntary Service
      1. Teacher in church school.
      2. Leader of teachers' training class.

3. Director of religious education in small church.
4. Supervisor of curriculum in church school.
5. Supervisor of supplementary literature.
6. Librarian in church school.
7. Chairman of committee for presentation of Bible plays.
8. Writer of modern constructive literature.

B. Paid Service
1 Director of religious education large church.
2. Teacher in Daily Vacation Bible School.

2. Home and Foreign Missions
A. Voluntary Service
1. Teacher of mission study classes.
2. Leader of mission bands.
3. Director of mission study.
4. Speaker at informal missionary gatherings.
5. Field secretary.
6. Director of missionary pageants and exhibitions.

B. Paid Service
1. Home missionary.
2. Foreign missionary.
3. Secretary of a mission board.

3. Special Activities within the Church.
A. Voluntary Service
1. Chairman of publicity committee.
2. Director of church music.
3. Supervisor of church school equipment.
4. Chairman of special committee.

B. Paid Service
1. Pastor's secretary or assistant.
2. Parish visitor.

4. Church Social Service
A. Voluntary
1. Leader of Americanization classes.
2. Leader of organized church school class.
3. Leader of clubs.
4. Leader of young peoples' society.
5. Research worker for surveys and statistics.

These leaflets were distributed in college and each girl was expected to fill out a blank stating the work which she would prefer to do.

In the fall, the campaign was begun with meetings on general subjects as, "The Church of the Future," by Dr. Tippey, "The College Girl's Place in the Home Church," by President Woolley, and "Achievements by College Women in Church Service," by Mrs. Helen Barrett Montgomery.

In the winter, the campaign was continued and was brought particularly to the attention of the girls through the college weekly, posters, and notices in chapel and at meals. This time special lines of work were taken up and the following topics were on the program:

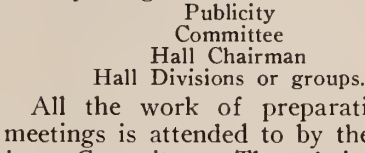
Sunday-school work, rural church work, Biblical geography, dramatization of Bible stories, church music and a summary of church work open to college girls.

The campaign was felt to be worth while. We feel that at college, girls should be preparing for definite service, and so should have church work brought before them in a form so interesting that they will adopt it as their line of service.

SECURING AN AUDIENCE FOR A MISSIONARY AT VASSAR

By Margaret S. Holley

We are all agreed that it pays to advertise, but the method is worth considering. Are your meetings well attended? What sort of publicity committee have you? Here is a system that has proved most successful during the past year. Its organization may be seen from the following diagram:



All the work of preparation for meetings is attended to by the *Meetings Committee*. The chairman is responsible for the work of three vice-chairmen who attend respectively to engaging the speakers, providing for their entertainment, and giving proper publicity to their meetings. Under the vice-chairman heading the publicity division are nine girls, one at the head of each dormitory, and each of these has, in turn, about ten girls serving on her hall division of the committee.

Members of the hall divisions are appointed to look up material about

coming speakers. "Notes on the Noted" are then published in the issues of our *Miscellany News* preceding the meetings. On the bulletin boards in the halls there are transparent envelopes labeled *Meetings Committee,* in which advance information is put regarding speakers. The hall-divisions read the notices, are primed with facts even before the *Miscellany* comes out; and when someone says at the dinner table, "Who is this man, anyway, that's going to talk at Christians' tonight?" some member of the committee is handy to tell Who's Who.

And then attractive posters have a place in the psychology of advertising. One or two are put in the Post Office where everyone must see them when waiting for mail. And one is posted outside each dining room door where people can't miss them as they're coming out from meals.

Then the committee of one hundred that's been working up a meeting goes to see what it's like; and the rest of the college wants to find out if the speaker is what he is cracked up to be.

The publicity for all the activities of the Association, with the exception of the meetings, is under the direction of a separate Publicity Committee, one member of which is responsible for the Bulletin Board, where pictures and notices of the various activities are kept posted, another for the Association shelves in the College Library, another for the reports in the *Miscellany News* and so on. This is the central committee which is the real publicity department.

HOW SOME OTHER COLLEGES WORK

Miss May A. Fleming, Traveling Secretary of the Student Volunteer Movement, who sails for Japan this month, has done much to help colleges to better missionary methods. She reports no difficulty in getting plans put into successful operation where there is even one student who believes in God and in His commission and is willing to keep constantly at the work of enlisting others. Miss Fleming mentions some of the things she has seen successfully done:

Posters. There has been a great demand for these in colleges. One has put them in the postoffice. One has them in the different halls, changing them about once a week so they attract more attention.

The Time Difficulty. Other colleges may find suggestion in the way in which Hastings College, Nebraska, met the time difficulty in making their program. In this college there is a daily chapel period. The faculty consented to give this period on Friday morning to the students for their World Fellowship groups, extending the time ten minutes. The whole college was subdivided into Mission Study Groups so that all students attended the classes. The work was in charge of the students and the usual methods were used.

Open Meetings. One of the most inspiring open student volunteer meetings was one in which each volunteer presented the needs of the country to which she was going.

Using the Review. Some colleges are making splendid use of the *Missionary Review of the World.* The Signs of the Times, Editorials and News make excellent material for minute-men speeches in current events. The articles furnish the best material for keeping Mission Study classes up-to-the-minute in world happenings. The Best Methods Department is a mine for the missionary committee. One girl I know cuts it out each month and binds the parts together as a book to hand down to the next committee. Often there are items or quotations that are especially good for the bulletin board.

Expressional Program. Many colleges give especial attention to expressional programs at the close of the course, including a debate between classes and a play or pageant.

The Woman's Home Mission Bulletin

Edited by Miss Florence E. Quinlan, New York, Executive Secretary, Council of Women for Home Missions

HOME MISSION WEEK

By M. Katherine Bennett

President of the Council of Women for Home Missions

"HOME Mission Week is an attempt to impress upon every man and woman of every church of every evangelical denomination in this country the supreme importance of saving America for the Kingdom of God, and to convince them that they have a distinct personal responsibility in the performance of this stupendous task."

No less a challenge to the churches than this was made by the Home Missions Council and the Council of Women for Home Missions when they originated and developed plans for a special interdenominational Home Mission Week in 1912. The two Councils were at the time less than four years old, but they were vigorous and progressive and they had already come to the realization of all that they had in common and that their service could be most effective when cooperative. It was, therefore, together that they sought for some method by which there might be a new awakenment of the churches in the interest of Home Missions.

It was recognized that a simultaneous presentation throughout the country would challenge attention. But trained speakers to cover the whole territory were not available. These must be prepared for the task, that when the week of concentrated effort should come, leaders and speakers should be ready in every town and village. "Home Mission Week," said the first pamphlets, "will be the culmination of a campaign of publicity and education covering a period of three months." In the plans as they were finally developed there was a foreshadowing of the methods that have been both popular and successful in the great war-time drives.

The time chosen to be designated as "Home Mission Week" was in November, the week immediately preceding Thanksgiving, when the nation is called to give thanks for the mercies of the year. It seemed a fitting time in which to turn the thoughts of Christian people to the need of their land; to ask them to translate their gratitude in terms of service for it. The three months' educational campaign was conducted by Mr. Charles L. Stelzle, whose fine publicity work developed large quantities of specially prepared literature and of programs adapted to the use of larger and smaller churches alike, to the rural as well as to the city church, and to the various organizations within the churches. This material was circulated throughout the United States through the Home Mission Boards whose cooperation assured the success of the week.

When the period arrived preparations had been well made; and so splendid was the response that from many directions came insistent demand that the two Councils continue their service in furthering an annual Home Mission Week. From 1912 through 1918, with the exception of 1915, this November week has called the people of the churches together for prayer and thought in behalf of this land. It has not been necessary in the succeeding years to map out the elaborate plans and to prepare literature of such variety as were needed for the launching of the new endeavor; now the people know of and wait for the simple programs that are issued by the Councils.

Of late years a special Home Mission topic has usually been chosen as the subject for presentation and, when possible, this topic has been

affiliated with that chosen for the Home Mission study of the year. This has made available the literature prepared by the educational departments of the boards and has had the added advantage of concentrating attention on one phase of America's need. For the last two years the annual Day of Prayer observed by the Women's Missionary Societies, and for which the Council of Women publishes a special service, has been held during Home Mission Week.

Thus the third week of November has come to be looked upon in many churches of many denominations as a rallying time, when national problems and national evils are prayerfully faced by the Christian Church, and when she sets herself anew to the winning of the land for Christ.

SUGGESTIONS ON THE NEW TEXT-BOOK

"Christian Americanization, A Task for the Churches"

By Mrs. Hallie Linn Hill

Chapter III

This entire chapter may well be given over to a study of citizenship, and the material analyzed as follows:

1. The foreign language press, schools, societies, and churches; *their effect upon citizenship.*
2. Laws regarding citizenship.
3. Duties of citizenship.

The fact that there are in the United States 1575 publications in 38 tongues with a combined circulation of 10,982,000 is of supreme importance only when we consider that the readers of these publications are either citizens or prospective citizens in a Republic, in which the vote of one man has the same value as the vote of any other man.

Study of the laws regarding citizenship is omitted from the chapter in the text-book. This study should include:

1. Our naturalization laws.
2. The possibility and practice of securing fraudulent naturalization papers.
3. The laws of states that permit men who are not citizens to vote, even for the President of the United States.
4. The Delbrück Law passed by Germany in 1912, whereby a citizen of Germany could retain his citizenship in Germany after taking out naturalization papers in the United States.
5. The laws of states that permitted citizens of a country with which we were at war to vote in those states.
6. The provisions of the Flood Bill presented at the last Congress which proposed to deal with this question.
7. The law excluding Chinese from citizenship.
8. The law under which Japanese are excluded from citizenship.
9. The laws regarding citizenship of women.
10. The exact provisions of the bill prepared by the National Committee for Constructive Immigration Legislation.
11. The exact provision of the so-called Literary Test Bill.
12. Present bills before Congress dealing with Immigration.

The Duties of Citizenship should include:

1. An understanding of our language.
2. An understanding of our laws.
3. An understanding of our history.
4. An understanding of our institutions.
5. A desire to uphold law and order under our government.

Chapter IV

Assimilation is arrested

1. On the part of the foreigner by:
   - (a) Inability to speak English.
   - (b) Persistence of Old World ideas.
   - (c) Persistence of Old World habits.
   - (d) Self interest of their own leaders.
2. On the part of Americans by:
   - (a) Lack of a National policy.
   - (b) Lack of a Community policy.
   - (c) Greed for gain on the part of some business enterprises.
   - (d) Exploitation on the part of politicians.

An open discussion may be stimulating on the statement on page 93: "The slums of our great cities are not created by foreigners, the foreigners are forced there by circumstances." The slums of many cities were once fashionable streets where dwelt the leading families. Question: "What would be the condition of your street within six months if foreigners fresh from the Old World moved into one-half the homes." Why? Contrast Old World ideas of life with American ideas.

A Community policy should include:

1. A comprehensive housing plan to make slums impossible.
2. Effort to make use of what the foreigner can contribute to enrich the community life.

A National policy should include:

1. Protection of the immigrant—our future citizen—on his or her journey.
2. Protection at destination.
3. Protection from sharks of their own race.
4. Protection from fake employment agents.
5. Protection at work.
6. Protection by education.
7. Protection in courts.
8. Protection from politicians.

Salient points on many of these themes can be brought out in a debate on: "Resolved, that un-American conditions are produced by Americans." This may be arranged as an evening meeting, thus interesting the whole church. There are decidedly two sides to the question, and the negative should make a study of the business enterprises employing sweat shop labor. These are the most oppressive of all and it will be found that these businesses are in the hands of foreigners who systematically oppose all legislation which American organizations undertake to remedy the evils. Study the foreigner who has become foreman in an industrial plant and his attitude toward the men under him. Study conditions in various cities, tracing the sorrow and suffering caused by failures of private banks, run by their own people, through which the poor, trusting immigrant has been systematically robbed.

National and community policies comprehensive enough to remedy most of the existing evils should be evolved by Americans who love their country. Give out the assignment to some of the men and women of the church to outline their ideals of such policies. Arouse public opinion and discussion.

The article by Mrs. Goodchild in the September issue of the *Bulletin* contained suggestions on chapters I and II; chapters V and VI will be considered by Mrs. Waid in the January issue.

WHAT YOU CAN DO FOR THE FOREIGN-BORN WOMAN

As a Society

1. Appoint an Americanization Committee to find out what is being done in your city and to formulate plans by which your society can cooperate with existing agencies.
2. Through educational authorities conduct classes in language, cooking, sewing, etc., if necessary having the mothers bring their little ones to be cared for by those of your members who will volunteer for this phase of the work.
3. Urge and bring about—through your own society, if necessary—the appointment of home teachers who will visit the homes, lead interest toward school and sympathetically and patiently try to correct un-American home standards.
4. Establish through community action civic reforms that will work for the betterment of living conditions, congestion, housing, sanitation.
5. Reach foreign-born women in industry through fair employers and the Chamber of Commerce, demanding for them fair treatment and proper facilities for comfort and efficiency.
6. Conduct educational campaigns, establishing information bureaus in immigrant sections on Naturalization, Voting, Home Economics and Child Welfare.
7. Reconstruct some part of the program of your missionary meetings in order to interest the foreign-born woman, and thus bring her in touch with the activities of the church.
8. In short, make your church and your woman's work a center of Americanization, and thus show that the union of many nations into one nation has for its basis Christian brotherhood.

As Individuals

1. Be neighborly—encourage her to come to your home to see how you cook, care for your children and your house.
2. Help her through your kindness, fairness and sincerity to understand American life and customs—our homes, our schools and our institutions.
3. Through your appreciation of her, help others to appreciate the true worth of these women from across the sea and the fine things of the countries from which they come.
4. Teach a class in the English language to a group of immigrant women, getting your introduction through the schools, the settlements, or your own church.
5. Help her in as many other ways as possible to keep pace with her husband and American-born children.
6. See that the sanitary conditions of the stores, houses, streets and vacant lots in the section in which she lives receive

the same attention from authorities as they do in your neighborhood.

7. Adopt a special family, and "be a big sister to it through sunshine and shadow and joy and torment and work and play and make it *your* contribution to American unity."

8. In all that you do, interpret America to the foreign-born woman and her family in terms of Christian love so that their Americanization may be a Christian Americanization.

"This is patriotic service due your land from the women this land has blessed."

"This is patriotic Christian service due your Christ from the women He has set in this land to be a blessing to all other lands."

"We can reach women in their homes less by organization than by personal service, less by system than by sympathy; less by crowds than by quiet talks over the babies."

"America will become Americanized just in proportion as American life finds its place at the fireside."

"The immigrant came to us in a spirit of adventure with romance in her heart and with something of the spirit of the crusader—otherwise the little home could not have been broken up and the perils of the big ship and the terms of a new land faced.

"The welding of a nation is a big adventure and those who take a hand in it must welcome the dangers and the risks and the unknown and unforeseen perils with joy and enthusiasm and imagination and courage, never doubting the outcome always willing to pay, and always ready for the new day's work."

From *"Americanization of the Foreign-Born Woman"* a leaflet published by Woman's Board of Home Missions, Presbyterian, U. S. A.

THE STUDY BOOKS

CHRISTIAN AMERICANIZATION, A TASK FOR THE CHURCHES, by Charles A. Brooks, presents a wealth of material on national unity, national morale and idealism, foreign language problems, assimilation, evidences and motives of arrested assimilation, the process and progress, agencies and promotion of Americanization and the responsibility and task of the Church.

CALLED TO THE COLORS by Martha Van Marter, for Junior readers, stimulates in young people the comrade spirit; the spirit of service to others, the spirit of the obedient soldier of the Lord Jesus Christ, the Commander.

A PAGEANT OF DEMOCRACY (15 cents) published jointly by the Council and the Missionary Education Movement, is closely linked to the theme of the year. Careful directions as to costumes, which, by the way, are very simple, are appended.

THE TEXT-BOOK SUPPLEMENT (10 cents) by Mrs. Waid, for use with "Christian Americanization," is most stimulating. For each chapter there is an introductory thought, analysis, questions, program based on the text-book, program with references from many sources, and a list of suggested themes for study. The books mentioned as references make a valuable addition to the bibliography in the text-book. There are also numerous general suggestions, original ideas for special meetings, material for programs, suitable poems, and a serviceable list of pamphlets and bulletins on Americanization, including leaflets published by the various mission Boards.

Margaret T. Applegarth in the LEADER'S MANUAL (10 cents), to accompany CALLED TO THE COLORS, has based the program for each chapter upon the acrostic RECRUITS, and there are suggested drawings, handwork, a word pi, blindfold games, a star hunt, a poster party and other delightful exercises. The "Take Home Envelope" (10 cents) contains six cards to be colored.

This literature, published by the Council, may all be obtained from the women's constituent denominational boards and societies.

"Bring thy best, for He is kingly
Bring thy offering full and free;
Thou canst never match His bounty
For He gave His life for thee.
Oh, to give with glad thanksgiving,
Freely, freely, we receive,
Counting this our crowning blessing—
That He gives us power to give."
—*Selected.*

NEWS FROM MANY LANDS

NORTH AMERICA

Bolshevist Sunday Schools

ACCORDING to Mr. W. C. Pearce, director of the New York State Sunday-school Campaign for funds, the American Sunday-schools, during the war, suffered a loss in membership of about 1,000,000, and careful surveys show that the delinquency of youths has rapidly increased. Mr. Pearce points out the fact that in one of our large cities announcement has been made of plans for inaugurating 300 Bolshevist Sunday-schools, and that a catechism has been printed which is evidently for distribution throughout America, and is especially designed to reach the children of our foreign-speaking population. The necessity for extending religious educational work needs no elaborating.

Efficiency in Home Missions

A PLAN for re-grouping vacant churches has been put into effect by the Southern Presbyterian Church, and after two years' trial in Tuscaloosa Presbytery has proven very effective. A few years ago, some forty churches in this Presbytery were receiving aid and all were vacant. Rev. A. G. Irons was appointed field secretary to survey the field, recommend re-grouping of churches and make every-member canvasses. A number of groups consisting of four or five churches were asked to accept for one year as supply some one chosen by the Committee. At the end of that time the supply might either be removed or a definite call extended.

The result has been that at present only one group of four churches is without a pastor, and this group will shortly be supplied. Salaries have been put at a minimum of $1200 and parsonage. Furthermore, much of the former rivalry and dissension has been eliminated.

Bureau for Christian Americanization

THE General Board of Missions of the Episcopal Church has inaugurated a branch of activity to be called the "Bureau for Christian Americanization," and has outlined a program under the three divisions of Preliminary, General and Particular.

The preliminary work of the Bureau will be to obtain information as to the Church's previous and present work among immigrants and its further needs; to consult those already at work on the problem; to conduct a publicity campaign; and to make available all publications on the general subject. The general work will be to act as a center to coordinate and invigorate existing and to suggest new work; to arouse the Church to personal responsibility and aggressive action; to become known as a clearing house of experience, advice and encouragement, and a center of supply. Among particular enterprises, it is the intention to publish instructive pamphlets, bilingual tracts and hymn books; to provide adequate training for workers and cooperate with port chaplains.

The Living Church.

Welsh Presbyterians Vote for Union

WHEN the Triennial General Assembly of the Welsh Presbyterian Church met recently at Racine, Wisconsin, it took a vote of individual congregations on the question of organic union with the Presbyterian Church, U. S. A., and found a vote overwhelmingly in favor of union. A Committee was appointed to complete the plans for the merger, and a report will be presented in May, 1920.

The Continent.

Home Mission Institute

ONE thousand, one hundred and sixty persons registered for attendance at the Home Missions In-

stitute, held at Chautauqua, New York, August 16-22, at which the general theme "Americanization" naturally resolved itself into the more missionary one of "Christian Americanization." Missionaries present described their work among Indians, Negroes, Porto Ricans, Mormons and foreign-speaking peoples. Miss Ishahara San of Tokyo, a student of Columbia University, spoke from the point of view of a foreign sojourner in America, and emphasized the great need of Christian Americanization.

Practical Mission Study Class

THE Neighborhood Church of Pasadena, California, ventured the experiment of a Mission Study Class on Wednesday evenings, and at the first meeting a local fireman who happened to be present was so impressed with a reference to Harry F. Ward's book, "The Gospel for a Working World" that he remarked that the boys in the fire department would be interested in that. From this tentative suggestion, well attended meetings at the Fire Company's headquarters have resulted. Several chauffeurs have joined the firemen.

The men have led, various persons being called in for discussion of specific topics. For example, an attorney, a manufacturer and a Chairman of the local Americanization Committee were among those who participated and brought fact from their several experiences which bore upon the topic in hand. One tangible result, at least partially due to these sessions, has been the guarantee of the Sunday rest for firemen, a measure which became operative July 1.

Altogether, the eight weeks' service in the Fire House has quickened a new spirit of friendliness and understanding between people of different interests and has proven eminently worth while.

The Congregationalist.

Need of the Man in Prison

A FORM of Christian service which has been too largely neglected is that for the inmates of penitentiaries and prisons. Only the combined and determined effort of Christian agencies can cope with a situation which is truly a menace to American life.

Various investigators estimate that from 1,000,000 to 1,750,000 persons are committed to jails and workhouses each year. From these ranks come those who are finally sent to prison. The most conservative estimate gives the number of men released from prison annually as 200,000—probably it is nearer 500,000.

A comparison of figures is interesting. The United States Bureau of Education reports a total of 244,005 men being trained in our various institutions of higher education in 1916 and 765,652 in preparatory and high schools. During the same year, reform schools contained 61,095 inmates, prisons about 500,000, while jails, workhouses and other penal institutions enrolled perhaps 1,500,000 more. Thus, our prison-trained men outnumber our college-trained men more than two to one.

Prisoners' Aid Societies are doing much to assist the prison men in securing employment, but are very rarely able to win for them a place in the church life of the community. It is not enough to find such men a job. Apart from the dynamic of Christ's Gospel, there is no force which can transform these men as they come out of prison into honored and trusted citizens. Corrupt politicians and organizations like the I. W. W. are ready to welcome them, and soon they are found again within the circle of crime. At a time when all the turbulent forces of the world seem to be unleashed, the problem of the prison inmate cannot be ignored.

The Baptist Board of Promotion

AT the Northern Baptist Convention, which met in Denver last May, a General Board of Promotion was appointed, composed of repre-

sentatives from every state affiliated with the Convention and from every department of the denominational work. At the beginning of each year this board will present a combined budget which, when adopted by the annual convention, will be apportioned among the State organizations and by them among the individual churches.

At Denver, a $6,000,000 fund was completed and a $2,000,000 gift was received from Mr. John D. Rockefeller. Emulating the Southern Baptist Convention, the Northern Baptists adopted a proposal to raise $100,000,000 in the next five years for benevolences and church work at home and abroad. The goal was also set for sending out in the next five years 228 new missionary families and 225 single women into the foreign fields. Other advance steps included the increase of missionary salaries, better provision for missionaries' children and seventy-five missionary automobiles. A resolution was also passed providing for the publication of a national Baptist newspaper.

In response to an offer from the Southern Baptists a joint commission will henceforth direct cooperation in the education of the negroes. Christian centers are also to be established in districts where foreign languages are spoken and in industrial centers.

American Tract Society

AT the ninety-fourth anniversary of the American Tract Society, held in New York last May, great stress was laid upon the reports of the campaign for evangelizing the foreign-speaking element in the United States.

During the year the Society's missionary colporteurs have made 143,553 family visits and distributed 72,374 volumes of Christian literature and conducted 5,028 religious meetings. Since the Society began this line of service its missionary colporteurs have made 19,102,415 family visits, distributed 17,560,124 volumes and held 607,831 meetings.

The Tract Society, moreover, has a keen appreciation of the needs of our own country and of the world in the great work of reconstruction made imperative by after-war conditions. It realizes the perils of the baneful teachings and practices that are obtaining too largely in our own land, and more especially in foreign countries, and is fully conscious that only through the printed page carrying the saving truths of the Gospel can the dire effects of evil literature be counteracted.

New Rockefeller Gift

MR. John D. Rockefeller has contributed $2,000,000 to the Ministers' and Missionary Board of the Northern Baptist Convention. No restrictions were made as to the use of the principal and income, which will be spent in caring for indigent Baptist ministers of the Northern States.

This gift increases by half the $4,000,000 Endowment Fund, the income from which is now being used to support "not the veterans of the battle, but the wounded and those who have fallen by the wayside."

Freedmen's Mission in Alabama

WILCOX County, Alabama, is perhaps one of the darkest spots in the whole South. One may possibly get some idea of the character of this darkness, and of its density, from the fact that although there are more than ten thousand Negro children of school age in the county, the appropriation for their education was considerably less than four thousand dollars; that the schools for colored children are open about three months during the whole year, and the teachers are paid from twenty to twenty-five dollars per month.

The United Presbyterian Church has five stations located in this county, employing more than fifty workers, and is spending more than

six times as much money for Negro education in this one county as is the whole State of Alabama. Through these, nearly fifteen hundred students are being reached and through these students many of whom become teachers, hundreds of homes are being made better.

Mission to Mormons

THE Utah Gospel Mission, founded in 1900, was the outcome of a study made by pastors in Utah, and a consultation with Christian workers in all the outlying regions as to the most effective means of reaching Mormons. The western work is threefold: first, to visit every home and spend at least a half hour in personal, religious conversaton; second, to supply every home with a copy of the Bible, and third, to hold one or more meetings in every settlement, at which the fundamentals of religious truth are presented and decisions urged. Several churches have resulted from this work. Other Sabbath School work gives promise of developing into a church later.

As proof that the Mission is stimulating the Mormons in the use of the Bible, and making them feel the need of defending their position, the fact is cited that three new books on the Bible have been issued by Mormons within three years, and are widely used in their Sunday-schools. Although missing no chance to give a Mormon turn to everything possible, it is encouraging to find them using the Bible even imperfectly.

Indians Good Church Attendants

THERE is less Sabbath desecration, proportionately, among the Indians than among white people. Indians are also more given to church attendance. Portland, Oregon, recently boasted that on a given Sunday one out of every seven of her population attended church. But the test was made on a fair day, and the city dwellers had churches at their door. The average attendance at the Simnasho, Oregon, Indian Mission for a year was one out of seven, and some of the members live eighteen miles from church. Some who came most faithfully live ten miles away.

New Jersey Pine Belt

IN the Pine Belt of New Jersey, where during Revolutionary days, Tory and Hessian hunted and fought, a recent investigation shows that thousands of men, women and children are living there, who are cut off from all that makes life worth while. Though they are surrounded by a highly developed civilization, these five thousand people are living without proper schools, without churches, or even the Bible, without books or periodicals, without ideals. They might well be called "The Without People."

A Christian missionary reports that they have an intense desire for better things and as a result the churches have awakened to this missionary opportunity, so long ignored. There is now a clamor among these people for good roads, rural delivery, better schools, for the missionary and the Bible.

The superintendent of Synodical Missions of the Presbyterian Church visits the "Piney" people, preaching and teaching and visiting the sick. A woman helper goes from settlement to settlement as nurse, teacher and friend. Plans for better methods of farming are under way, and assistance is forthcoming for better means of communication with the great world, for whatever helps the people to help themselves is real and practical Christianity.

Mexican Ministers Make Plans

DISCUSSIONS of the problem of Americanization at a joint conference of Presbyterian and Methodist Mexican ministers in the Southwest, held at Albuquerque, N. M., in August, revealed an appreciation of the immense task of making American

Christian. With a new spirit of consecration the ministers pledged to go back to their work with a new enthusiasm for the cause of Christ. They adopted a definite educational program along financial lines, and pledged themselves to win during the current church year 1,000 new souls for Christ. Last year 382 were added to the rolls of Mexican churches.

The Continent.

Tooker Memorial—For Chinese Children

ON the outskirts of Oakland, California, is a School for Chinese children. Under direction of Miss Cameron, it has outgrown its old frame building and has overflowed into an annex. On a five-acre lot given by Captain Robert Dollar, the new $150,000 Tooker Memorial is to be erected, through the generosity of Miss Mary R. Tooker, to accommodate at least one hundred children. The buildings will include a main school building, a nursery, an infirmary and several cottages.

Chinese Church Adopts New Era

THE Chinese Presbyterian Church has taken up the New Era Movement. Twenty-six persons were received into membership at the last communion service, one of whom was a leper. The Chinese pastor, with two of his elders, went to the county hospital, baptized and received him into membership.

Italians in Toronto

TORONTO has about 6,000 Italians, most of whom come from Southern Italy, where oppression and misrule have hindered industrial development. There are some barbers, tailors, musicians, etc., among the Toronto Italians, but the great majority belong to the pick and shovel stratum of society, and although illiterate they are not unintelligent. Those who are not wholly indifferent to religion are atheistic or violently opposed to religion under any name. The Methodist Church of Canada is carrying on a three-fold work for these people in Toronto—social, educational and evangelistic—adapted to suit immigrant life and conditions. Gratifying growth along all lines is reported. The Sunday-schools have had an enrollment this year of more than 200, and about 120 children are registered at the day schools.

LATIN AMERICA

Restoration of Guatemala Mission

THE Presbyterian Board of Foreign Missions is arranging for the reconstruction of the buildings in Guatemala destroyed by earthquake in December, 1917. The Woman's Board has raised over $8,000 to replace the hospital, and has appropriated $10,000 to maintain the work.

Prices have increased in Guatemala even more than in the United States, and workingmen's wages have gone up from 100 to 400 per cent, so that the work will not be without its difficulties. There was never so bright an outlook as now for missionary work in Guatemala.

Tract Distribution Brings Results

THE value of systematic tract distribution is strikingly evidenced in an interesting report given by Mr. E. Grey, of Buenos Aires, who left England in 1905, and has since been carrying on an evangelistic work in the country. He says: "We early appreciated the efficacy of systematic tract distribution in the increased attendance at the various meetings. Several young men always took out a large number of tracts for distribution, and as they took each morning a different route to business, many thousands were distributed. The effect on the attendance was electrical. From fifty or sixty the hearers increased to two hundred and even more, and this number was sustained even when meetings were held nightly. Many were converted and can be seen in the assemblies to this day.

The customs of the country furnish opportunities which the workers are quick to seize. In all countries where Roman Catholicism is the State religion it is customary to visit the cemeteries on All Saints' Day (Nov. 1), and from the grave of the departed to declaim to the onlookers his or her virtues. From the graves, therefore, of those of the evangelical faith occasion is made not only of preaching the Gospel, but also for the distribution of thousands of tracts."

EUROPE

How Many Bible Readers?

A BRITISH writer in the London *Daily Chronicle,* who is described as "an authority on religious teaching," makes the startling statement that less than two thousand of the forty-five million people in Great Britain read the Bible. Conclusion is arrived at by a method of division, starting with the number who hear parts of the Bible read on Sunday. These he puts at five million, exclusive of children. This number is divided by ten to exclude those who pay no attention to what they hear; and another division by ten, to rule out "scrappy readers," brings the number down to 50,000. This is further subjected to shrinkage to include only those who have an intelligent conception of "the setting of the Bible," and the last and severest test involves the question as to what the Bible *is,* and its relation to ethics and humanity.

How would these tests apply to American readers?

Bibles Wanted in France

THE French Bible Society of France has asked the American Bible Society for twenty thousand French New Testaments to be shipped immediately. The explanation is that the curiosity and interest of the French people were awakened by seeing that almost every American soldier had a copy of the New Testament. The American Society has taken steps to raise funds to meet this urgent need. This is doubtless but the beginning of a larger movement of this kind.

Religious Toleration in Spain

FIVE hundred delegates from all parts of Spain and from many foreign countries gathered in Madrid May 7th to celebrate the reaction from religious intolerance toward freedom of worship. This was the first large interdenominational assembly to be held in Spain, and the meetings were essentially inspirational. North Africa, France, England, Ireland, Scotland, Mexico, and the Argentine Republic were represented by speakers who took part in the meetings. At the close of the final meeting a set of resolutions was passed, directed to the government, and asking for complete religious liberty, with especial reference to civil marriages, to the secularization of cemeteries, to the removal of requirements upon soldiers and sailors to attend certain masses, and to the removal of the requirement of examinations on Catholic doctrine before entering government schools.

Religious Freedom in Germany

UNDER the new Constitution of Germany which has become effective, all citizens of the country are to have freedom of belief and conscience, and there is to be no State Church. Freedom in education is guaranteed to every citizen, and all men are to have fundamentally the same rights and duties in the State. Rank is abolished, so also are titles of nobility.

Why No Love for America

POLAND is sorely stricken and needs help from American Christians. The sentiment of some of the people also needs to be changed. The following illuminating dialogue took place between a student and a Polish native a few years ago in a village of Poland where many of the workmen had been in America:

"How do you like America?"

"I hate your country."

"Hate it? And why?"

"All they want of us in America is our muscle. I hate it."

"Ours is a great country. We have the finest school system in the world."

"That may be. I was never in one of your schools."

"My country, too, is a land of religion, of churches."

"I was never in a church in America."

"Why not?"

"No one asked me to go. I was there six years."

"Well, what do you think of American homes?"

"I was never in an American home. I slept in a bunk house, ate at an eating house, and worked all the time—seven days a week, twelve hours a day. I went to America a strong man. I came back broken down in health. All your country wants of us is our muscle. I hate it!" *The Expositor.*

MOSLEM LANDS

New Use for Missionary Map

A SMALL girl clothed in a missionary map of the world made an unusual spectacle among the war refugees in Persia. Dr. E. T. Allen, who has recently returned from his work in connection with the refugee camp at Baqubah describes her as follows:

"Her mother had picked up somewhere a big square of cotton cloth—probably on the premises of the American Mission at Urumia, where many thousands of refugees were sheltered during the massacres, and, not knowing what it was, made out of it a dress for her child. The result was that one morning the relief workers at Baqubah were startled by the appearance before them of a tiny form labeled in huge black letters, 'Missionary Map of the World.'"

New Y. M. C. A. Secretary for Cairo

THE University of Chicago has raised funds for the support of a Young Men's Christian Association secretary for Cairo, Egypt. This is regarded as the best available center open for work among the Moslems. It is a strategic point as well as the educational center of the whole Mohammedan world. This is a part of the National Student Movement for funds aggregating five hundred thousand dollars this year for work in foreign lands. Yale, Princeton, Smith and the University of Wisconsin already have their representatives in China. McGill University has a representative in Ceylon and Wellesley in Japan. The women of the University of Chicago are assisting in the support of a worker in Madras.

United Presbyterian.

The Jews in Egypt

SINCE the time of Abraham, Egypt has been a place of refuge for the Jews. There are now, according to the last census, 60,000 Jews in Egypt, and their influence is far in advance of their numbers. Jewish children attend many of the mission schools, especially in lower Egypt.

In Cairo, a mission to the Jews is being carried on under the direction of Rev. Paul Nyland. Friends of the Nile Mission Press will be interested to know that, in addition to its many other activities, it is assisting in work for the Jews, and furnishes a center where converts and inquirers meet, and classes are conducted. Educational work for Jews is also maintained in Alexandria. The majority of the Jews in Egypt are poor, but, as in other countries, their industry and patience are remarkable.

INDIA

New Commission on India

A COMMISSION from the churches of Great Britain and America has gone to India to study the aims and methods of missionary

education in the villages of the country, and to formulate proposals for more adequate and united effort on the part of the Christian Church to meet the existing need. The census of 1911 showed that about eighty-three per cent of the Indian Christian population was illiterate, and every week some 2,000 illiterate people, the Bishop of Madras estimates, are being "swept into the churches." The commission, with the Rev. A. G. Fraser of the Church Missionary Society as its leader, Dr. D. J. Fleming, Mr. Mason Olcott and other members, are studying successful educational methods among village communities in those countries in America, Japan and the Philippines before going to India.

C. M. S. Review.

Modern Miracles

DR. G. Sherwood Eddy considers the work founded ten years ago at Dornakal and still conducted by Bishop Azariah, the most noteworthy example of Christian foresight in all India. Dornakal was chosen as the center for this work because of its apparent hopelessness. Even in comparison with India's universally depressed condition, Dornakal's degradation and misery seemed complete. It was into this weltering distress that Bishop Azariah, first native of India to be admitted to the episcopacy of the Church of England, brought the transforming Gospel. No foreign missionary works there, no foreign contributions go into the treasury, but here are some of the results.

The children of these late illiterates are now receiving thorough primary education in schools which the parents themselves are maintaining. The economic condition of the Christian community shares the improvement so noteworthy in morality and intelligence. Weaving, carpentry and agriculture are the occupations mainly open to the people, and each of these is taught by modern methods in the bishop's industrial boarding schools. New style looms bought by the church and sold to families on payments treble the income of many households and lift them quite out of the slough of want. And it goes without saying that this advancement of the Christian populace disseminates a powerful influence of amelioration over all the life of their district.

The Continent.

Indian Students in Sympathy with Christianity

THE newspapers of India are performing a noteworthy part in shaping student opinion in India, and student opinion has an important bearing on the political situation. The English press, edited by Indians, is read by a very small proportion, even of the illiterate, of India's population; and there are only 300,000 of India's 300,000,000 who can read and write English. This includes the entire student population.

There seems to be great sympathy with Christian teaching, especially among the educated classes. Such opposition to the Christian Church as has existed has been chiefly to it as a foreign organization. The idea that the exclusive claims of Christ conflict with the things that are fine and good in their own Indian civilization is one which seems to have gotten a severe hold on the educated Indian. It is necessary to emphasize the fact that Christ is an international figure.

Personal Evangelism in India

DR. George Sherwood Eddy and the Rev. William J. Hutchins have recently been on an evangelistic tour in India, with the special purpose of seeking, with God's help, to vitalize and organize the Indian Christian Church and so to awaken it for a great forward movement that it will help to win India more speedily for Christ. Each day meetings were held among Christians and non-Christian students. In

Lucknow, 600 Indian Christians were gathered in one union meeting. In the evening there were lectures to non-Christians—Hindus, Moslems and Sikhs—who listened with deep attention.

In Lahore, meetings were held in Forman Christian College and several non-Christian students decided to follow Christ. Similar results followed in Allahabad and other centers.

Important Work in Burma

MORE than 15,000 converts have been baptized on the Kentung field in Burma and across the border in China during the past fourteen years. The story of Ainan, a Buddhist priest, typifies the influence that an individual life may exert. This priest was an opium victim and later joined a robber band, engaging in many raids across the border. At the time of the Lahu movement in Kengtung, when an entire village was transformed by the Gospel, he came to the mission, broke away from the opium habit after a ten days' struggle, and became a sincere Christian. As a Gospel preacher he has shown remarkable power, having won at least 500 souls for Christ in his evangelistic work. He speaks fluently the four most important languages on the Kengtung field. The church over which he has been pastor for nine years has a membership of 175, and is most efficient along all lines of Christian activities.

In one of these districts, a visiting missionary was welcomed with the words: "If we have any custom not in harmony with Christian teaching, point it out and we will discard it."

CHINA

Celebrating Peace in China

A MISSIONARY in Western China describes in *The Life of Faith,* how the end of the war was celebrated in his province. After being assured in advance that there would be nothing idolatrous in the proceedings, the missionary and the resident French priest consented to have a part in the affair, which took place in the temple to the god of war.

The entrance was draped with French, American, English and Chinese flags, and the whole assembly was required to make three bows to the flags.

"Then came the strange part," says the missionary, "I was asked, in the name of the whole assembly, to offer prayer with thanksgiving to God for the termination of the war and the prospect of peace. And there, in that great heathen temple I stood, with the officials and soldiers and influential men of the country, and our backs to the idols, under the clear, open sky, and prayed to God of Heaven, and gave Him thanks for His great mercy to us and all the nations—and there was a great silence during the prayer."

Chinese Laborers Home Again

WHEN the Chinese laborers return from France, they are greeted by friends and strangers with a perfect volley of questions. A Y. M. C. A. secretary reports a conversation with a group of these men as follows:

I asked how their health was, as is polite, then asked if they had a Y "Over There." They replied almost in unison, "Yu," meaning "have," or, in this case, "Yes." "What did they do in the Y. M. C. A."? I asked. "Oh, bing gar" (biscuits), "yen giang" (lectures), "yang hsi" (phonograph), "kan shu" (reading classes), "cha ging" Bible study.) "How was it?" I asked. "Hen hao" (excellent), they replied.

Recognizing the importance of crystallizing the efforts put forth for these men in France, the Y. M. C. A. are working along four lines: first, studying the villages and counties from which the men have gone to France; second, employing a sufficient staff to accompany the men to

their home towns; third, establishing recreation and lecture centers along the railroad and fourth, planning for church oversight of the men as soon as they reach their homes.

Foreign Mail.

Christian Integrity in China

TWO men in South China stand out as notable examples of Y. M. C. A. accomplishment in developing Christian character. One is the ex-civil governor, Chu Ching Lang, who officiated at the opening of the Y. M. C. A. building. He was offered a bribe of $500,000 if he would give his consent to a harmful movement, but absolutely refused to touch a penny of the money and sternly opposed with all his influence those who were promoting the scheme. The other was Mr. Tse Kei Uen, a Congregational minister, who since the revolution has been the president of the provincial assembly. He used all his power to prevent the passage of the bill creating the gambling monopoly. When it was passed in spite of him he immediately resigned his office, stating to the assembly that he refused to act any longer as chairman of a body of men who would be guilty of such a crime.

Keeping Tally with Conscience

THE story is told of a Confucian in Honan who was accustomed to check up his conscience thus:

He had three bags in a row,—the right one with black beans in it, the left with yellow beans and the other empty. When he did something his conscience rebuked him for he put a black bean in the empty bag and a yellow one when he did some specially good act. At the end of each month he counted the beans in the center bag and if the black predominated he set about doing acts of merit such as buying live fish and setting them free until he felt he had evened things up. Then he went on again with the tally. This was before he became a Christian.

Record of Christian Work.

A Missionary Invited to Lhasa

MR. Stephen J. Corey, of the Mission Board of the Christian Disciples, tells a remarkable story of a missionary physician, Dr. A. L. Shelton, who has been working for many years in Batang, in the western confines of China, near Tibet. He has used every opportunity to gain favor with the Tibetans who came into his region, treating their wounds and illnesses at his hospital in Batang. His chance came after a battle between Tibetans and Chinese. He went with helpers out on the battleground, took care of the wounded, stayed by them and dressed their wounds, and, best of all, intervened or acted as mediator and brought peace between the fighting factions. The Tibetan general reported his acts when he returned to Lhasa, and presently Dr. Shelton received an invitation to come and practice medicine in Lhasa. He has accepted, and started the work which will probably open all Tibet to the missionary.

The Christian Express.

JAPAN-CHOSEN

A Call to Three Religions

MR. Tokonami, Japanese Minister of Home Affairs, has revived the project of uniting Shintoists, Buddhists and Christians in a national scheme. His recommendations to the governors of prefectures are briefly: (1) To nourish a healthy spirit of nationality; (2) to develop public spirit and a spirit of self-sacrifice; (3) to encourage the nation to educate itself that it may be renewed in accordance with the general tendency of the world; (4) to cause people to live in harmony and co-operation; (5) to foster habits of diligence and thrift.

Such movements show that many people are realizing that the one great power to meet the problems of the present day is religion. It is for the ambassadors of Christ to show Japan that not only spiritual problems, but matters of practical politics

find their solution in allegiance to Christ.

C. M. S. Review.

Opium Ordinance for Korea

THE recent Opium Ordinance for Korea amounts to a Japanese government monopoly. It is estimated that Japan does not use more than 30,000 or 40,000 ounces of opium a year, yet official trade returns show that in 1915 she imported 358,543 ounces, in 1916, 558,812 ounces and in 1917, 600,229 ounces. The Edinburgh Anti-Opium Society published the statement that in one year Japan furnished 18 tons of this pernicious drug to the Chinese people, and the statement has not been challenged. It is now claimed that the importation has greatly decreased, but on the other hand, cultivation of the poppy has increased. Hundreds of poppy fields are seen in Korea.

In the new ordinance for Korea, Art. IV provides that if the opium brought in by farmers does not contain the standard amount of morphia, it shall be destroyed without payment. Many of the new regulations are put into the hands of the drug men and the police, the chief offenders in the past.

AFRICA

Evangelistic Tour in North Africa

IN February and March, Mr. P. Nicolle of the North Africa Mission, and Mr. Rolland of the French Evangelistic Mission made an evangelistic tour of over 1400 miles to southern Algeria. More than six months were spent in preparation for the trip, and it was only with the greatest difficulty that a stock of Gospel "munitions" large enough for the need could be procured. Many towns and villages visited were without a single witness for the Gospel of Christ.

This colportage trip was full of encouraging incident. A young priest who had come in contact with Protestantism while serving in the Eastern Campaign said to Mr. Rolland: "You do well to spread the Gospel, the Catholic printing presses only produce miserable little pamphlets about this or that saint, and only propagate stupidities and superstitions."

Jewish families bought copies of the Pentateuch and Psalms, but refused the Books of the Prophets. Some Moslem fanatics were encountered; one was not content with merely tearing the copy of the Bible he had received, but burned it in the presence of the missionaries. But in spite of all opposition, all the books were sold, and more could have been disposed of. The trip occupied two months, covered a distance of over 2,300 kilometers and resulted in the sale of 3,000 copies of the Scriptures.

President-Elect of Liberia

THE newly elected President of Liberia, Mr. C. B. D. King and his wife, have been in America as the guest of the United States Government. Mr. King will be inaugurated on the first of January next. He was educated in the College of Liberia, and was elected President while in Paris as Commissioner from Liberia to the Peace Conference. His father was a native African.

The policy of the United States toward Liberia, and the appreciative attitude of that country concerning this policy, signify great things for the future. It is believed that the determination to establish a Negro Republic modeled in miniature after the United States will be assured. The churches of the United States which have missions in Liberia are to be important factors in the new day.

Southwestern Christian Advocate.

Giving Out of Poverty

"THE African native is poor beyond words to describe," writes Methodist missionary John R. Gates, of Umtali, Rhodesia. "No house but a mud hut. No furniture but a reed mat. No dishes but clay pots. No

clothing but a goat's hide. No food but cornmeal porridge. No machines. No implements. Yet he gives to the work of the Master. At the outstation he builds the church, the school house, the pastor-teacher's house and kitchen, and a house for the missionary to live in when he visits the place. He gives of what money he can earn. He gives grain or anything else he may possess. In a recent offering one native brought a good helmet that he had bought with his hard-earned money, and which was the pride of his life."

Missionary Conference for South Africa

A MEETING of the Sub-Committee of the Executive of the General Missionary Conference of South Africa was held in St. Andrew's Hall, King William's Town, on July 11th, 1919. A General Missionary Conference for South Africa was recommended to be held in 1921.

It was resolved to ask the Transvaal Missionary Association, the Transkei Missionary Association, and the Natal Missionary Association each to appoint a Commission to prepare a report for the General Missionary Conference on Social, Economic and Legislative questions affecting the progress of Christianity and civilization among the natives within their bounds. Each of these Commissions is to be advised to confer with native ministers or other natives versed in the subjects under discussion.

The Christian Express.

ISLAND OF THE PACIFIC

Modern Methods in Hawaii

THE Hawaiian Evangelical Association is doing successful mission work among the Hawaiians, Filipinos, Chinese and Japanese in the islands. It is responsible for scores of Sunday-schools and churches and the efficiency of the organization is worthy of emulation by all similar agencies. Modern methods of office administration, a beautiful office building known as the "Mission Memorial," a Ford car for each field secretary, substantial churches and Sunday-schools financed by Christian business men—these are some features of the work. The descendants of the early missionaries, who date back to 1820, have formed an association which now numbers nearly a thousand—most of whom are greatly interested in missionary work.

The Western Pacific

THE conference of the Australian Board of Missions, together with the quarterly meeting of the board, which has recently been held in Sydney, is likely to rank as one of the most important in the history of the Australian Board of Missions. The Board of Missions has now definitely planned to increase its missionary activities amongst the islands of the Western Pacific. Efforts will be made to secure cooperation between the Church in Australia and the Church in New Zealand in the task of evangelizing the native races of the Western Pacific.

Among the many resolutions passed by the Board of Missions the following will be of general interest:

"That the New Hebrides should be under British control, and that the appeal made by the Presbyterian Assembly towards this end should be reenforced.

"That the dioceses in the Church of England in the Western Pacific should be immediately increased, and with the cooperation of New Zealand, steps should be taken to this end.

"That the Australian Board of Missions appeals for a thank-offering of £30,000 to be used primarily to help the Church in Australia to rise to its increasing and pressing responsibilities in the Western Pacific at this momentous and critical time."

Australian Christian World.

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